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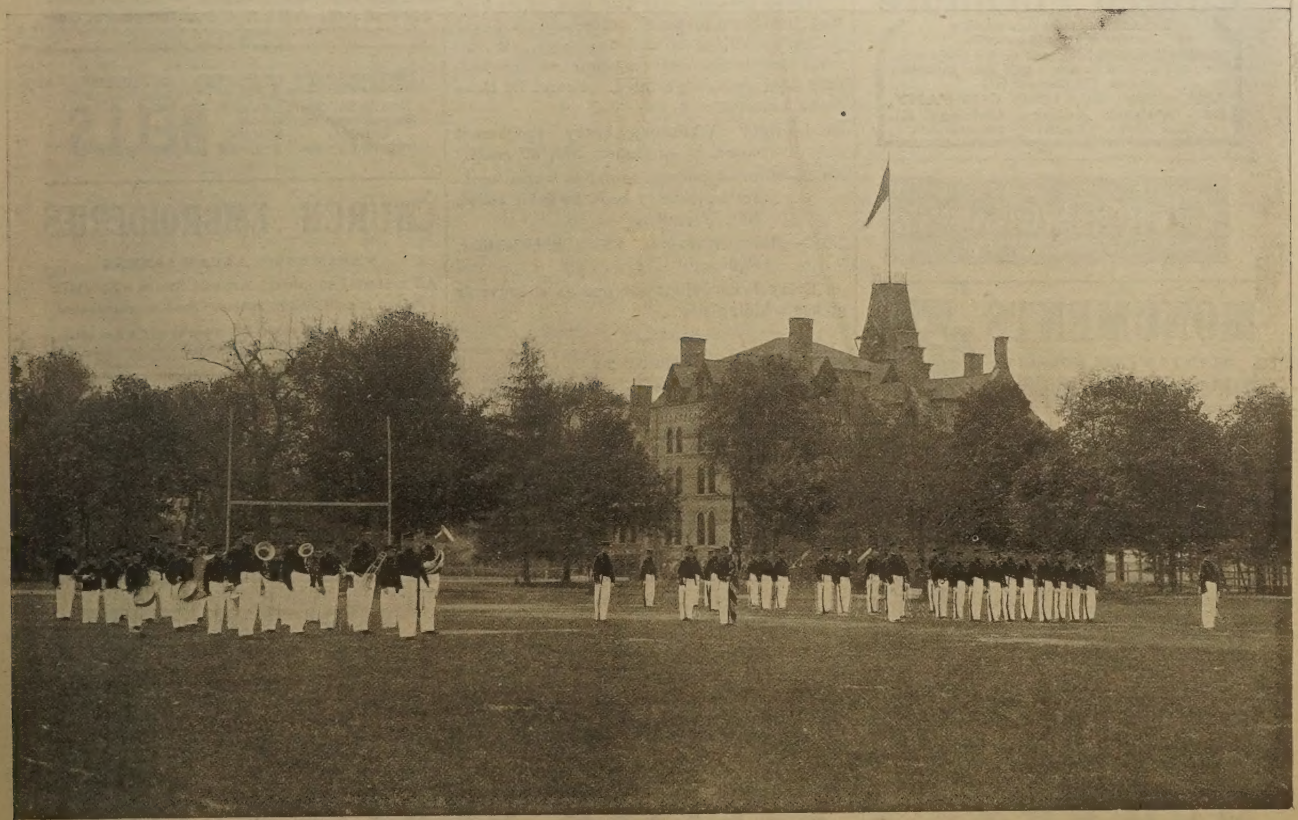

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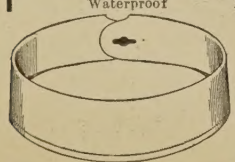

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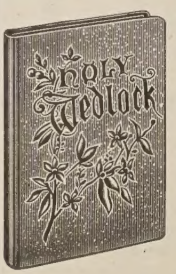

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The Living Church

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THE MARRIAGE SUPPER.

FOR THE SECOND SUNDAY AFTER TRINITY.

THE Gospel for the day has a two-fold signification, an earthly and a heavenly interpretation. First, it represents to us the call of God to humanity, and the refusal of man. It brings before us the trivial excuses which men give for refusing the summons to the altar feast, excuses which can never stand in the day of judgment. "A certain man made a supper and bade many." Then he sent out the message, "Come, for all things are now ready. And they all with one consent began to make excuse." Ever since man was placed in the Garden of Eden, God has been calling him, and he has been refusing the call. The Table of the Lord has been spread for His children, even in the midst of their enemies. Inspired by the Holy Spirit, the prophets, hundreds of years before the coming of Christ, gave the invitation to the mystical feast. "Wisdom hath builded her house," saith the wise man, "she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she saith, 'Come, eat of my bread, and drink of the wine which I have mingled.'"

The Passover, type of the Holy Eucharist, was merged into that glorious feast wherein the penitent soul feeds upon the Body and Blood of his Lord and comes into a closer union with Him than any other relationship upon earth, for his soul is indwelt by Christ Himself.

Second, there is another supper to which this parable refers, and that is the Marriage Supper of the Lamb, of which the Eucharistic feast is a foretaste. It is St. John who tells us of this wonderful banquet, which will take place some time after the Resurrection. "Blessed are they that are called unto the Marriage Supper of the Lamb." Will all those who are saved be admitted? Surely all those who receive the white stone, with the new name written therein, will have received a passport into that heavenly feast; And that is to be given to all those who have overcome. "And He brought me into His banqueting house, and His banner over me was love." "And the nations of them who are saved shall walk in the light of it." St. John also says: "I heard as it were the voice of a great multitude, and as the voice of many waters, and the voice of mighty thunderings, saying, 'Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.'"

In one of our Lord's parables we read of a man who presented himself at the feast, not having on the white wedding garment, which was provided for the guests free of cost. He showed his contempt for the wedding by coming to it clothed in his robe of unrighteousness. He who would wear the fine linen garment at the great Marriage Feast in heaven must begin to weave it here upon earth. "These are they who have washed their robes and made them white in the Blood of the Lamb." It is a threefold garment, woven of contrition, confession, and satisfaction, in which the Church, the Bride of Christ, arrays herself. St. Paul says: "Christ also loved the Church, and gave Himself for it; that He might sanctify it and cleanse it with the washing of water by the word. That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Do Christians realize that every defect in their own lives sullies their souls, and brings a spot or wrinkle upon the Church of Christ? Truly He is often forced to say, "These are the wounds with which I was wounded in the house of My friends."

C. F. L.

AUGURIES TOWARD UNITY IN CONNECTICUT.

PERHAPS the most hopeful augury of Christian unity that has occurred in recent years is that which is presented by the Bishop of Connecticut in his convention address, printed on another page. From this it will be seen that the movement among Congregationalists which was led by Dr. Newman Smyth has so far borne fruit, that the Connecticut conference of that body has passed resolutions expressing its sympathy with the Lambeth resolutions on the subject, and authorizing a committee of the conference to consider the whole matter. At the request of that committee, an informal conference with Bishop Brewster and guests of his invitation was held at the Bishop's residence in Hartford last month.

There are two reasons why we attach rather more importance to this present movement than we have been able to give to earlier conferences with separated bodies or their representatives. One is that, on the Church side, Bishop Brewster brings to the conference such strongly balanced Catholic principles that he will command the confidence of his fellow Churchmen from the start; while yet his broad grasp of religious conditions in Christendom at large, and his large-hearted sympathy, will enable him to conduct the deliberations with the least measure of friction and the largest measure of wisdom. The second is that Dr. Smyth, whom we may probably regard as spokesman for Connecticut Congregationalists in this matter, has already indicated his intellectual appreciation of the failure of Protestantism, and the necessity that unity, when it shall come, shall be a unity on Catholic grounds.

We do not, indeed, press this latter consideration too far. It is not certain that when Dr. Smyth uses the term *Catholic* he gives to it the same meaning that Churchmen are wont to give; nor is it certain even that Dr. Smyth's position is that of his fellow Congregationalists in general. We remember that the press of his own denomination has not given to him that measure of sympathy and coöperation that we should have been glad to see. Notwithstanding these limitations, the conference finds the two parties nearer common ground and common aspirations than, probably, has any earlier conference between Churchmen and Protestants since the unhappy separations of the sixteenth century began to develop. The certainty that Churchmen led by the Bishop of Connecticut cannot repeat the mistakes of Australian representatives of the Church in dealing with Presbyterians, and the mistakes that have so often been made by Churchmen of the Protestant school who seem to be willing to compromise with other Christians on the Protestant basis, rather than uniting them in the unity of the Catholic Church, makes this conference one of the first importance to Churchmen.

One advance that has been made in such joint conferences is that thinking men on both sides have largely abandoned the old fiction that unity may be attained by ignoring or minimizing differences. Rather do we now seek, by discussing differences, to harmonize them. Shutting one's eyes to facts is never a useful proceeding. Difficulties must be frankly met; and it is surprising how often these are found susceptible of reconciliation when they are. To ignore them is not to remove them. The Lambeth committee wisely commends "an ideal of reunion which should include all the elements of divine truth now emphasized by separated bodies; in a word, the path of effort towards reunion should be not compromise for the sake of peace, but comprehension for the sake of truth, and the goal not uniformity but unity."

We direct attention to that expression, "comprehension for the sake of truth." As used in discussions of this nature, the term *comprehension* has too often been so used as to imply that affirmation and denial of the Christian revelation should be equally accepted as factors in promoting unity. So long as that idea is held, discussions of unity are worse than fruitless. A united Church that ceased to affirm—not merely to tolerate—the Catholic Faith, would be much worse than a disunited Church that maintains it. The function of the Church is to bear witness to facts as well as to promote holiness and spirituality among its members. Happily this truth has already gained general acceptance, and there is probably less and less danger that truth might be surrendered in any negotiations with other Christians as time goes on. Indeed, as we have sometimes indicated before, we firmly believe that if all American Churchmen stood firmly on the Catholic basis; and if this Church presented itself, not merely in its written apologetics but in its name and its attitude, as the AMERICAN CATHOLIC CHURCH, the longest and hardest step toward unity would already have been taken. The Connecticut report on Work Among Foreigners, which is briefly recapitulated in our account of the convention of that diocese in this issue, bears eloquent witness to that fact. Until that condition shall have been attained, we shall, at best, hardly do more than creep toward the goal that is before us. Yet it is helpful to have the creeping process forward and not backward.

FRANKNESS, and not evasion of difficulties, then, is the first step in such negotiations. Most of the English separated bodies lay particular stress upon some postulate that the Catholic Church accepts, or at least does not deny. Indeed in many of these instances it was because some truth had been temporarily obscured in the Church of England in the day that separations occurred, that these bodies had their rise.

Congregational autonomy need present little difficulty toward unity in this country. Early Congregationalism appears to have been a precursor of political democracy in a day when the divine right of kings was held to be almost, if not quite, an article of faith by Churchmen. But Churchmen have long since abandoned that position; democracy has succeeded to monarchy in the American State and has been interwoven with it in England, so that the original bone of contention has been removed. Churchmen freely admit that their fathers erred in elevating a political view of national government into a principle of ecclesiastical economy. Church and State are now effectually separated. On their side Congregationalists have abandoned much of their earlier contention, as is frankly stated in their own manuals and histories.* Congregationalism theoretically was a revolt against an English monarchism that embraced Tudor Erastianism and Stuart emphasis upon the "divine right"; but Congregationalism was practically developed on American soil, and neither Tudor nor Stuart misconceptions are impressed upon American Churchmanship. So far as polity is concerned, though Churchmen and Congregationalists represent opposite poles in practice, there will probably be less difficulty in adjusting and harmonizing the two systems than will be found in the cases of other Protestant bodies.

We have long since felt that the historic priesthood, rather than the historic episcopate, presents the ultimate difference between Catholic and Protestant polities. The discussions of twenty-five years past have slowly developed this fact, but because Churchmen have persisted in arguing upon one premise and Protestants have replied by arguing upon another, the deadlock has thus far been insurmountable. The emphasis laid on the historic episcopate in the Quadrilateral is one that belonged to the threefold ministry as a totality. We mis-stated the issue, and the policy of minimizing differences did the rest in producing only failure. Had we begun, twenty-five years ago, to present the entire subject to our Protestant friends as embracing a ministry of Bishops, priests, and deacons, each part as necessary to the unity of the Church as each other part, we should no doubt have been much nearer agreement than we now find ourselves.

At first sight it would seem impossible to reconcile a Catholic priesthood with a Congregational ministry. No doubt it is impossible, to-day. And yet if Congregationalists are prepared to seek unity in historic Catholicity, as Dr. Smyth's utterances lead one to anticipate, we believe the beginnings of reconciliation may be made by a frank discussion of the whole subject from the historic point of view. What has the Catholic Church at large held with respect to its ministry? What have been the historic functions of Bishops, of priests, and of deacons? Which of these functions have been universal and which have varied in any age or any land? What is the nature of the Christian priesthood? What is the sacrifice which the Christian priest is enabled to offer?

These are the subjects that, in our judgment, must primarily be discussed in these negotiations. True, their discussion will develop the fact that Churchmen and Congregationalists differ. That fact is one that must be recognized from the start; but the policy of frankness requires that the discussion of real differences, rather than assumption of fictitious agreement, should be the first step.

And the fact that the strongest men on both sides are those who meet in these deliberations between the two bodies, leads one to hope that some beginning to unity may be made. Further than that we have no right to expect. With less than that we shall be disappointed.

---

* *Cf.* Dexter, *Handbook of Congregationalism*, pp. 10, 11.

IN the department of Correspondence will be found two letters that are drawn out by our connection of the name of the Bishop of Michigan with the volume of Baldwin Lectures which, recently, we reviewed editorially. Both the lecturer and the distinguished rector of a leading parish in Detroit express the view that in this we have been unjust to the Bishop, for reasons stated in their respective letters.

We have the greatest wish to do full justice to whatever may be said in extenuation of the Bishop's part in this matter. It is not pleasant to distrust any of our Bishops, and we are more than ready to publish these explanations. We trust due weight will be given to them.

The deed of trust which is cited in Professor Wenley's volume reads:

"2. There shall be chosen annually by the Hobart Guild of the University of Michigan, *upon the nomination of the Bishop of Michigan*, a learned clergyman or other communicant of the Protestant Episcopal Church, to deliver . . . not less than six nor more than eight lectures, for the Establishment and Defence of Christian Truth" (pp. viii., ix.)

Obviously the intent of the donor was to protect the lectureship of the Baldwin foundation by vesting the nomination primarily in the Bishop of Michigan, secondarily in the Hobart Guild. Dr. Faber is right in saying that the members of the latter must share responsibility with the Bishop; but their responsibility differs from his in that they had a right to assume that the Bishop's nomination carried with it his recommendation, and that such recommendation was advisedly given.

Responsibility is of two kinds. If, through deficient judgment or bad advice, a man performs an action that produces bad results, he is, in law and in morals, responsible for the damage caused thereby; and it becomes his duty to take further action to make reparation, as far as possible, for the injury done by his act. Such responsibility is less than that which accrues when there is an intent to accomplish the injury that actually results; but, again, it is aggravated if no attempt be made to undo or apologize for the injury done.

Or, responsibility may imply the performance of an act that results in injury, with the intent to perform that injury.

In the present instance, the facts appear to be uncontested. The Bishop of Michigan nominated as lecturer on the Baldwin foundation, a man who used his opportunity to tear down at least the common and historic conception of that religion that he was appointed to establish and defend. Although he retained the name of Christianity, it was to describe a concept of his own and not the historic conception of the term. Thus the terms of the trust appear in effect to have been violated. We are not willing to view the matter wholly from the standpoint of the lecturer. If his intellectual view and his ethical ideals are such that he could do this, it is his affair. We are interested rather in those who have official standing in the Church and who were parties to the transaction.

Professor Wenley asks us to exonerate the Bishop from complicity in the act, and Dr. Faber urges that there was a presumption that the lecturer "would make a strong, constructive argument for 'the Establishment and Defence of Christian Truth,'" adding: "Had there been the slightest anticipation of what he would give in these Baldwin Lectures, he would not have been either nominated or appointed."

If the Bishop's position be correctly stated by Dr. Faber, then his mistake is one of judgment rather than of intent. We beg, then, to withdraw our expression that "the Bishop *cannot* be assumed to have been ignorant" of his nominee's position "when the nomination was made." We submit, however, that the Bishop *ought not* to have been ignorant of the position of anyone whom he was willing to nominate to that post. His duty was to appoint a man who could and would fulfil the conditions of the trust.

A Bishop's position in the Church is not a negative one. It is not enough to say that he did not know what were Professor Wenley's views. His act in nominating the Baldwin lecturer was a positive act. We need hardly say that the very least that can be expected of any Bishop is that he will defend the foundations of Christianity when they are attacked. The net result of this act of the Bishop of Michigan is that these foundations have been assailed. If the Bishop is content to remain silent under these conditions, we fear it must be said that he disappoints anew the reasonable expectation of every right-thinking Churchman. The Bishop created the condition, no matter through what chain of circumstances; he can hardly view his subsequent duty as a negative one. No one else can make reparation for him. And if his unhappy nomination of a lecturer is due to bad advisers, possibly the Bishop will now see why orthodox Churchmen generally have been very suspicious of that "liberal" movement with which, rightly or wrongly, his name has, in general, been associated by his fellow Churchmen; the advocates of which have evidently used him for their own purposes. *Somebody* did this advisedly; and it is not pleasant to feel that any group of men could use a Bishop, against his will, in carrying out their designs.

As to the subject matter of Professor Wenley's lectures, like all such attacks upon revealed Christianity it is fully answered in contemporary works of apologetics. Perhaps Illingworth's *Doctrine of the Trinity* may be said to be its best antidote. Yet the harm is done, especially to university students, when a professor to whose opinions they are accustomed to defer, tells them, in effect, that the whole foundation of historic Christianity has been demolished and that something else must be created in its place. That harm, again, is greatly intensified when the speaker is clothed with authority given to him by the nomination of a Christian Bishop, the election by a body of avowedly Christian men, and by making his utterance from a platform created in trust by an earnest and now deceased Christian man, for the express purpose of the defence of that very faith which the speaker assails. And of course the incident has as profound a bearing upon the ethical question of responsibility for the administration of trusts, as upon the more directly theological issue. The students who listened to the lectures can hardly fail to have been affected thereby.

WE shall hope to see an authoritative denial of the associated press report that inducements were offered to "any couple" to be married on a special train of Christian Endeavorers *en route* from Nebraska to St. Paul for the international convention of that body. The report was that a "prominent Omaha minister," mentioned by name, had offered to marry such a couple on the train free of charge, if they could be found, and that no less a personage than Mr. William Jennings Bryan had offered to make an address at such a wedding.

Surely Christian Endeavorers cannot possibly indorse such a prostitution of what was once known as *holy* matrimony! Is not the Christian institution of marriage dragged sufficiently low by the combined efforts of twentieth-century world, flesh, and devil, without a blasphemous parody upon its sanctity being inflicted by members of a religious society, at the instigation of a minister and of one whom Americans generally have at least revered as a man of high Christian principles?

Errors in fact are so common in the reputed news of the day that we shall look with confidence to see a denial of this report; in the absence of which we shall hope for a direct repudiation of these Nebraskan Endeavorers by the parent society, as being unfit to sit in a convention of Christian men and women.

WITH the death of Dr. Edward Everett Hale, an epoch of New England religious history concludes. He was an extraordinary, an interesting, and a venerable figure; a survival of earlier days, whose personal recollections made even colonial times seem near. Protestant Boston revered him for what he was, what he did, and what he symbolized theologically. He was nearer Channing than Eliot. He baptized in the Name of the Trinity, and closed his prayers "through Jesus Christ our Lord." But Unitarianism had drifted far beyond him on its downward course toward Pantheism, and his influence and interests had long been philanthropic rather than denominational. A certain hard and narrow intolerance toward orthodox Christians embittered his utterances occasionally, but his splendid zeal for all good works made him honored even by those he sometimes railed at. He did the will of God incarnate so far as he knew it, and we have good hope that he will "know the doctrine" hereafter in its fullness.

May he rest in peace!

IT is worthy of mention that Bishop Fallows (Reformed Episcopal) recently recommended to a conference of Methodist ministers that ministers be authorized and ordered to practise the anointing of the sick with oil. And not so long ago, this was considered the very extreme of High Churchmanship!

[*For Answers to Correspondents, see page* 251.]

BLUE MONDAY MUSINGS.

I CUT out of a London bookseller's catalogue recently the description of a book which I should like to own, for many reasons. It is a Prayer Book, issued in Latin and English, for use in the private chapel of Queen Mary of Modena, at St. James' Palace, in 1687. It contains the order of the Mass, the Jesus Psalter, the Rosary of Our Blessed Lady, and Morning and Evening Prayers; but the startling and unique feature is that in this Roman Catholic manual, January 30th is put as a feast of obligation, viz., the day of King Charles the Martyr.

A GOOD layman asked me yesterday: "Why are some of our clergy preaching in favor of the doctrine of the Immaculate Conception of the Blessed Virgin Mary?" "Are they?" I queried. "Yes," said he, "in my city we hear it from half a dozen—mostly men of not much scholarship but of undoubted piety." And, as I heard his answer, I thought of that counsel St. Teresa gave her sisters: "If you have to choose for confessor either a very saintly man without common-sense, or a rather ordinary one who is learned and practical, take the second!" Why any American priest should hanker after the dogma of December 8, 1854, passes human knowing. For myself, that St. Bernard and St. Thomas Aquinas explicitly reject it is enough. I prefer their theological society to Pio Nono at his infalliblest. As a pious speculation it may be ingenious, though we must see at the outset that we have no evidence on the subject, either in the Bible, in ecumenical tradition, or in the Fathers. But yet more, it is an absolutely sterile doctrine: no consequences flow from it, either of practical duties on our part or of an increment of glory to our Lord and His Church. And it is wiser to rally to the defence of the truth concerning the Incarnation and the Sacred Scriptures than to dispute, however subtly, about a quiddity like that.

SPEAKING of Romans, I happened on a strange bit of forgotten ecclesiastical history in a footnote of that amusing volume, *The Memoirs of Father Healy*. At the end of the eighteenth century, the Roman Catholic Bishop of Cork, Dr. Butler, succeeded to the Irish peerage of Dunboyne. He sought release from the obligation of celibacy; but, failing to get it, renounced the Pope and his orders, and married his cousin. Dying childless in 1802, he was received back into the Roman communion on his death bed, and left a large portion of his estate to found a Roman seminary known as Dunboyne School. Dispensations such as he sought have been granted by a complaisant Curia sometimes; witness the annals of royalty, and such Scots family names as MacNab and MacPherson. But I don't know any case quite matching this, though I have sat at the table with a married Roman priest, his wife and children, here in our own country. And why not? "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?"

"THE devil can quote Scripture to his purpose." So says the great dramatic poet of whose real name there is still question. Well, were there question of the truth of his utterance here, the "Addresses to the Ministers of America," put forth by the National Model License League, would settle the matter. Recognizing that the most potent factor in the great campaign against the national curse is organized Christianity, it is not surprising that the liquor sellers should seek defence; but that they should fall back upon the Bible to justify putting the bottle to their neighbor's lips and making him drunken, with an appeal to our Blessed Lord as the friend of the saloon, would be unutterably ridiculous if it were not blasphemous. I quote a paragraph from the report of the commission on Social Problems of the diocese of Massachusetts:

"None of the social problems of our day is farther-reaching in its complications than that which gathers about the sale and use of alcoholic beverages. Christian men differ widely as to the proper measures of reform in this connection; but as to the need of reform there is no room for difference. We regret that, in the great wave of successful antagonism to the saloon which has swept over America, Churchmen have not taken a more conspicuous part in coöperation with their Christian brethren of other names, for we know that the Church's prestige has suffered in consequence of an over-timid conservatism, even as the cause itself has suffered; and we urge on the clergy, as moral leaders, and on the laity, as soldiers of righteousness, to take a strong public stand against whatever makes drunkards out of God's children."

PRESBYTER IGNOTUS.

INCREASE OF MONASTICISM IN ITALY

Good and Bad Features of the Work of the Religious Orders

MANY UNOCCUPIED FIELDS OF LABOR

[FROM OUR EUROPEAN CORRESPONDENT.]

MY readers may remember that a year ago I spoke of an apparent wave of secularism in Italy. Gross charges, mostly fictitious, were brought against religious communities in all parts of the peninsula, and their uniformity no less than their falsehood suggested that they issued from an organized propaganda. A little later, many clear-sighted observers thought that the timid intervention of the Vatican in the recent general election would result in a revived agitation against the Church. If Catholics had been left free to vote according to their consciences the gain would have been that of freedom; but when they were allowed to vote only in such places and for such candidates as were pleasing to their ecclesiastical superiors, it seemed a crafty plan for the Church to control the State. It was not surprising, then, when a few days ago a Socialist deputy, Signor Chiesa, called the attention of Parliament to the rapid increase of monastic institutions. It is said that his figures are not to be taken without criticism; but if they are fairly correct they show that about one hundred such institutions are created every year.

The law which regulates such foundations is that which was carried for the kingdom of Sardinia in 1855, and has subsequently been extended to the whole of Italy. Monastic houses were suppressed unless they were employed for purposes of education or relief of the sick, and the property was formed into a fund for paying pensions to dispossessed members, for augmenting the miserable stipends of the parochial clergy, and for other useful purposes. I am not able to say what the law is as to the founding of new institutions; but a degree of security has been sought by the legal fiction of nominal purchasers and owners of such property. In this way many Orders have recovered possession of convents from which they had been evicted, and many new houses have been acquired.

FIELDS OF LABOR FOR RELIGIOUS ORDERS.

I do not find that the Rattazzi law is largely resented even by devout people. The vast accumulation of property, and especially landed property, in the hands of communities was a serious evil; it violated religious poverty, encouraged indolence, and evaded just taxation. Nor am I able to think that either the communities which have been spared or those which have been created after the suppression fully justify their existence. Some of them, indeed, fulfil a most useful work. To take my own neighborhood for example, the Padri Scolopi and the Barnabites have excellent colleges, and the Salesiani work nobly on behalf of poor boys; but just above my house the Franciscans, and just below it the Dominicans, have managed to buy back their confiscated houses, and do little useful work in them; and begging friars and nuns—"lazy ones," our servants call them—wander about the lanes seeking alms and showing little result. I share the regret of many Italian priests and monks that the orders leave so much useful work untouched. I met a Franciscan friend of mine picking up twigs to burn them. "What are you doing?" I asked. "Something to pass the time," he said. Many of the Sisters who undertake the training of girls teach them little beside crochet and the lives of the saints; and it is very difficult to obtain care or relief for deserving and destitute people. As for missionary work among the ignorant, I hardly know that it exists. I have lately had an opportunity of knowing the mind of a very upright and intelligent artisan, by no means irreligious, but entirely alienated from Christianity. "There is nobody to teach us," he says. I cannot but think that if the friars in the little town whence he comes would seek out such men, offering them perhaps simple lectures and discussions on the fundamental truths of the Christian religion, they would find many people glad to welcome them; but such men will not go to church to gaze at services of which they do not understand a word, or to listen to sermons which vituperate unbelievers without trying to understand or to persuade them. If Italians are naturally sceptical, the more reason why they should be taught. Here teaching is hardly looked upon as a part of the priest's work; and perhaps the parish priest is seldom competent to teach. I think with joy of a Sunday morning at Bassano, near Venice, when the church was crowded for Mass which included a sermon which was

listened to attentively; but I hardly know a parish church in Tuscany where one could have the same experience. The wonder is that so many people continue to go to church where they have so little to interest and instruct them; but in this enquiring age it is not likely that they will continue to go to Mass merely because the tradition of the place is in favor of going. I do not think I have told my readers of my visit to a charming Franciscan who told me that there was no church in the neighboring village of fishermen, and consequently not a single person who ever went to Mass. When I suggested that St. Francis would surely have sent a few brethren from the convent a few miles off to remedy this sad state of things, my friend answered that it was now too late, that people had ceased to go to church and could not be brought back; and moreover, he said, the order does not undertake work of that description. I am glad to mention on the other side a Carmelite friend of mine who found out a vicious young atheist dying of consumption, sat up with him night after night to nurse him most tenderly, and finally won him to repentance. But I am bound to add that this is the only case of the sort which I have heard of.

INFLUENCE OF MONASTIC ESTABLISHMENTS.

Yet it should be admitted that if large sums of money are raised for the establishment of new religious houses, it is a sign that there are enough people in Italy who care so much for their religion to pay for it, and that the religious orders do not seem to them so ineffective as they mostly seem to me. And whatever opinions a man may have as to the value of houses of prayer, if people care to build and maintain them a genuine liberal will not desire to restrict them, unless they can be shown to be immoral or injurious to the nation. That they are not immoral is sufficiently shown by the fact that they are supported. People will not empty their purses to support houses of vice. And if they are useless, unbelievers are no more free to declaim against them than those who have no interest in athletics have to declaim against the wasting of large sums of money on motor races. The common charge is that monasteries are citadels of papalism in the midst of a country of which the Pope is the avowed enemy. I shall not be suspected of partiality to the policy of the Vatican towards the kingdom of Italy, but no sane person will suspect the monasteries, new or old, of exercising much influence over the people. The head of an important college for boys lamented to me that though he might bring his pupils to their first Communion they seldom retained their Christian faith after leaving school. It would take a good deal of influence to make them eager for the restoration of the temporal power. I am ashamed to say that the fancy that religious houses would be citadels of the papacy is as reasonable as the fancy which makes some people in England take every German tourist for a spy, and mistakes a fire-balloon for a hostile aeroplane. The best antidote for superstition is freedom; and I should be glad to see any persons who desire to found or to use a religious house as free to do so as others are free to build a picture gallery, with no other restrictions than are necessary to prevent injury to the nation and to secure the state from loss of taxes from the ownership of the property being in corporate rather than private hands. Such freedom is perhaps more than we are likely to see in a Latin country; but at least we may rejoice that Signor Chiesa's illiberal motion was rejected by a large majority.

Fiesole, May 27, 1909. HERBERT H. JEAFFRESON.

ANSWERS TO CORRESPONDENTS.

AUGUSTINE.—For class study, Lane's *Illustrated Notes on English Church History* (two parts, 35 cents each) is to be commended. It is not a recent work, and some variations in detail would be observed from later and more closely accurate works, but nothing recent at small price quite takes its place.

PERSISTENT READER.—Any who are "ready and desirous to be confirmed" may be admitted to Holy Communion; but it would at least be unusual to hold that an entire Confirmation class, trained soon after one official visitation of a Bishop and long before another visit were due, might thus be admitted without especial cause, months before their confirmation.

R. E. G.—Our own judgment would be that a name for this Church derived from a geographical term describing a foreign country would be highly objectionable.

"IN EVERYTHING give thanks" is an injunction that can be obeyed as long as in everything and everywhere we retain a sense of the unchanging love of God. The joy of this religion is guaranteed perpetually to the trusting soul by every gracious attribute of Him whose mercy endureth forever.—*Selected.*

SESSIONS OF THE YORK CONVOCATION

The Ornaments Rubric, Prayer Book Revision, and Divorce Discussed

ANNUAL MEETING OF THE (ENGLISH) GUILD OF ALL SOULS

Rev. H. W. Burrows Appointed Bishop Suffragan of Chichester

RECENT LOSSES IN THE ENGLISH CHURCH MILITANT

The Living Church News Bureau
London, June 1, 1909

CONVOCATION of the Province of York held its annual May group of sessions on Wednesday and Thursday of last week at York Minster. The president of Convocation, the Archbishop of York, presided over the proceedings of the Upper House, and the Bishop Suffragan of Beverley (Prolocutor) over those of the Lower House. In the Upper House, the Bishop of Manchester presented a petition from some 2,000 "communicants of full age" in thirty-three parishes in the diocese of Manchester against any alteration of the Ornaments Rubric respecting the Mass vestments. In this the petitioners were at one with Catholics, though for Protestant and Erastian reasons. The Bishop of Newcastle presented two similar petitions, which had been signed by members of the Protestant party in Liverpool and Sheffield. Their Lordships adopted resolutions on the state of affairs in the Congo and on the Welsh anti-Church bill similar to those passed by the Canterbury Upper House. The report of the sub-committee upon alteration of the Ornaments Rubric in the matter of the ornaments of churches was submitted by the Bishop of Manchester. Generally the sub-committee's conclusion was that the time had come for making specific rules as to ornaments, and to provide methods of enforcing those rules. This took them at once, the Bishop said, into the exceedingly difficult question of ecclesiastical courts. Until they could find some court which the conscience of the Church would uphold they would never give anything like a satisfactory answer to the king's "Letter of Business." The Archbishop spoke to the same effect. Neither in the matter of ornaments nor in any other branch of this great and complicated question was any final and satisfactory solution possible until the thought, experience, and charity of the Church had faced the whole question of the reconstruction of their ecclesiastical courts. The report was formally received.

In the Lower House, a number of petitions were presented by different members of the House protesting, for different reasons, against any new proposal respecting the vesture of the priest in the celebration of the Divine Mysteries. That Catholic stalwart of the Northern Convocation, the Rev. C. N. Gray, vicar of Helmsley, had placed on the *Agenda* a notice of motion to the effect that the House declined to agree to any alteration of the Prayer Book. This the Prolocutor reluctantly felt obliged to rule out of order. The third *interim* report of the committee on the King's "Letter of Business" was presented to the House by the Dean of Manchester. The Dean (Dr. Welldon), in moving the reception of the report, showed by the tenor of his speech that he himself was quite prepared to go the whole figure of Latitudinarianism in respect of alterations in the Prayer Book. Many of the committee's proposals are altogether impossible—*e. g.*, that the Lambeth Opinion be followed on the question of incense and of portable lights. It is a matter of much satisfaction, however, that the committee do not recommend the silencing of the Athanasian Creed. After some discussion, the report was formally received. The Rev. C. N. Gray moved that the following *gravamen* be adopted as an *articulus cleri* and sent to the Upper House:

"That whereas this Church and nation, having suffered great harm and loss through the Divorce Act, 1857, and whereas official proposals have been recently set forth to grant facilities for divorce in the county courts, and whereas this House has unanimously affirmed the sanctity of marriage as a Christian obligation consisting of the faithful union of one man with one woman until that union is severed by death, his Grace, the President, and the Upper House be requested to do all that lies in their power to prevent such proposals being made law."

Canon Body seconded. The Archdeacon of Durham moved as an amendment that the *gravamen* be referred to the committee on Privilege and *Gravamina*. And unhappily for the cause of the morality and purity of our poor people in the provinces, the amendment was eventually carried. Evidently

the conscience of Churchmen in the Northern Convocation is not yet sufficiently awakened on the subject of the divorce evil. Among other business was the adoption of the report of the parliamentary committee opposing the Welsh bill. The net result of the proceedings of York Convocation at its May meeting respecting the scheme for tampering with the Prayer Book was the reception of the committee's reports in both Houses! No wonder, then, the *Record,* which is naturally keen on alterations in the Prayer Book in the Protestant direction, does not conceal its vexation at what it calls the "exasperating policy of delay" which characterized the proceedings at York.

THE HOUSE OF LAYMEN.

The York House of Laymen also held a sitting last week under the presidency of Viscount Cross. At the opening of the session in St. William's College, the Archbishop of York attended and addressed the assembly for the first time. A resolution was first adopted giving hearty welcome to the new Archbishop. Thereupon occurred a slight "breeze," as appears from the account in the *Church Times.* Mr. T. Hayward (Manchester), rose to propose an amendment in the form of an addition to the resolution, which, it was understood, would have expressed a hope that the new Archbishop would maintain "the principles established at the Reformation." There were cries of "No, no," and Mr. Hayward resumed his seat without proposing his resolution. In speaking on the subject of the laity, the Archbishop said that it was one of his most profound convictions that during this twentieth century the Church in this land was to be called to revive and deepen her sense of the truth of the responsibility of lay work. That House embodied in an outstanding way the revival of lay service and lay responsibility in the English Church. In the near future it would be even more representative of the laity of the Church than it had been in the past. He was sure that House would feel it to be a strength that it did indeed represent the great mass of the faithful sons of the Church throughout the province; that there was a real link between that House and the workingmen in their towns and the laborers in their villages. Proceeding to business, the House put itself into line with Convocation and the Canterbury House of Laymen on the subject of the present political attack on the Church in Wales. And the House, by accepting with but four dissentients a resolution proposed by Lord Halifax, showed that it was in agreement with the English Church Union on the question of tampering with the Prayer Book. This was a second triumph for Lord Halifax's resolution, for one identical in terms stood in his Lordship's name before the late London Diocesan Conference and was carried with an overwhelming majority.

ANNIVERSARY OF THE GUILD OF ALL SOULS.

A week ago to-day the Guild of All Souls observed its thirty-sixth anniversary with a special service, solemn *Te Deum* with procession, and with a sermon by the Rev. Father Hart, C.R., at St. Columb's, Notting Hill, W., at 6:30 P. M. On the morning of that day the Eucharist was offered on behalf of the Guild, as an act of solemn thanksgiving, at over one hundred churches throughout the country. The special feature of the music of the anniversary service was the singing of the *Te Deum* to the ancient Ambrosian melody. The annual meeting of the Guild was held at St. Columb's parochial hall, adjoining the church, after the service, with the president, the Rev. the Hon. A. F. A. Hanbury-Tracy, in the chair. The annual report of the council, which was submitted to the meeting, records that the steady progress of the guild has been fully maintained during the past year. There has been a net gain in membership of 267. Of the 5,407 members still with the guild here upon earth, 886 are clergy, and 4,521 laity. No less than eleven new branches have been formed during the past year; there are now 113 branches in all, a net increase of nine. Amongst the numerous grants from the burial furniture fund that have been made since the previous report are those of a black cope to the Bishop of St. John's, Kaffraria, and a set of black vestments both to the Cathedral, Salisbury, Rhodesia, and St. Michael and All Angels, Winnipeg.

The president (the vicar of St. Barnabas', Pimlico), in the course of his customary address, observed that many after joining the guild had found their conception of what is commonly called "death" entirely changed. Referring to what was said by the Attorney General and Mr. Justice Darling in the Deceased Wife's Sister case in the King's Bench as to the entire subservience by civil law of the Church to the state, he could not believe that this was true. It was, however, becoming a question which they could not shelve, for the Guild of All Souls was directly affected, because it stood among those powerful agencies in the Church of England which made impossible a compromise with the world-power in matters of Catholic doctrine and practice.

SUFFRAGAN BISHOP APPOINTED FOR CHICHESTER DIOCESE.

The Bishop of Chichester having asked for the help of a Bishop Suffragan, the Crown has approved the appointment of the Rev. H. W. Burrows, vicar of Croydon, who may be supposed to be the Bishop of Chichester's own nominee. The diocese of Chichester has heretofore not had a Bishop of this sort. The new Bishop Suffragan will take his title from Lewes, the historic old county town of Sussex.

DEATH OF BISHOP ANSON AND REV. H. H. WOODWARD.

Two well-known and honored names among those of Bishops and Church musicians, those respectively of the Right Rev. Dr. Anson, Bishop of Qu'Appelle, 1884-'92, and afterwards Assistant Bishop in the diocese of Lichfield, and canon of Lichfield, and the Rev. H. H. Woodward, precentor since 1890 of Worcester Cathedral, are now to be added to the Church's necrology.

The departed Bishop, who was 68 years of age, was born in London, and was one of the younger sons of the first Earl of Lichfield. He was educated at Eton and Christ Church, Oxford, where he graduated in 1862. His clerical career began in 1864, first in connection with several assistant curacies, and then with two vicarages, all within the diocese of Lichfield, while in 1875 he left the diocese to become rector of Woolwich. Upon the formation of the vast new diocese of Assiniboia—the name was soon changed to that of Qu'Appelle—Canon Anson (for he had now become a member of the Greater Chapter of Rochester) was chosen to be its first Bishop, and he was consecrated in the summer of that year. But after only eight years' active service as one of the heads of the Church in the Far West, Dr. Anson felt obliged to resign his see. He was still able, however, upon his return to England, to be of much service to the Church in the diocese of Lichfield. At the late Lambeth Conference he was a member of the Committee on Prayer Book adaptation and enrichment.

The Rev. Mr. Woodward, who was an Oxford M.A. and Mus.Bac., and who had been in priest's orders since 1871, belonged to a very musical family, another member of which is one of our most accomplished exponents of plainsong. The late precentor of Worcester was indeed a singularly gifted Church musician. He was perhaps quite equal to Stainer in artistic form, while of far more devotional *ethos.* His Mass service in E flat is a masterpiece of modern work, and alone enough to immortalize him.

Requiescant in pace! J. G. HALL.

HOME MISSIONS: A SUGGESTION.

BY MARIE J. BOIS.

IT may be that someone will exclaim, after reading these suggestions of mine: "I have done it all, and much more, and I could give the writer many a point on the subject." Indeed, I am aware of the truth of this; I am aware that many loving hearts and hands are at this very moment occupied in that work for the Master; they have been engaged for years in it, as the case may be. But it is not to such that my message is sent. It goes out to the many, many sons and daughters of the Church who are letting priceless opportunities of helping slip by beyond recall.

Home Missions! Why did I never think of it as being anything particularly hard? I had visions of a dear little rectory, of the "simple life," if you like to call it so. But the hand-to-hand struggle with poverty; the problem of how to make both ends meet; the half-laughing, half-grumbling exclamation of a missionary's daughter, "I am tired of having nothing to eat" (and there was enough truth in it to make the remark a pointed one)—these, and many other things, have taught me that home missionaries need our help and our prayers as much as those in the foreign field.

What, then, would I suggest to the readers of THE LIVING CHURCH? The same thing I advised some time ago for the foreign field: Personal touch, which leads to friendship with His workers, friendship which opens the way to personal, loving help.

Get in touch with some workers. Be not afraid; you cannot blunder if you do it in the spirit of prayer and of love. Knock at their door, and when it opens you will find so much you can do to help, whether for the little church and its altar, or for the Sunday school, or for the missionary himself and his family; so much, even within reach of very limited means, that you will hasten to use the privilege granted to you, wondering that you had been so blind before; and, led by His Spirit, you will thus become a worker in His vineyard, one whose daily prayer will be: Lord, what wilt Thou have me to do? Teach me to do Thy will, for Thou art my God.

WORK AMONG ITALIANS IN NEW YORK

What is Being Done at San Salvatore Chapel

COUNCIL OF AMERICAN CHURCH UNION MEETS

Branch Office of The Living Church
416 Lafayette St.
New York, June 15, 1909

DURING the past winter and spring several new features have been added to the regular work carried on at the Church of San Salvatore, Broome Street, New York City. All of them have been successful and plainly indicate the kind of work that should be done on a larger scale among the Italians of this neighborhood. There is a new kindergarten, which was opened last October. This is maintained by the society for the benefit of mothers connected with the church, who are thus relieved of the care of these young children for a few hours daily. There are fifty-eight children between the ages of three and six, and new ones apply for admission every week. The men of the chapel were invited to a series of evening classes opened for the study of civics, of English, and of Italian for the younger members who attend. Every evening, except Friday and Saturday, some twenty to thirty men and boys will be found in the room in the basement, studying and reciting their lessons. As a result of this evening of study several have taken out their naturalization papers and will soon be American citizens.

AMERICAN CHURCH UNION MEETING.

A meeting of the Council of the American Church Union was held in the Church Club rooms on June 3rd. Much enthusiasm was inspired by the president's address, and by the report of the secretary, the Rev. Elliot White of Newark, which latter stated that there had been a most gratifying increase in membership since the February meeting; that twelve Bishops had joined the Union; that the increase in the number of new members in the same period had been three hundred and twenty-nine per cent. The actual membership is about equally divided between clergy and laity. Informal reports were received concerning the local branches now forming in Boston, Philadelphia, Baltimore, Austin (Texas), Detroit, Los Angeles, Newark, and New York.

Mr. Clinton Rogers Woodruff of Philadelphia, president of the Union, made an eloquent address. His leading thought was the reasonable necessity for essential agreement among Churchmen before treating with other Christian bodies. The address was delivered in the major mode of optimism; no section was written in the relative minor of pessimism.

In his inaugural address Mr. Woodruff said the Union represents no pessimistic attitude in the Church. He was interested in discussions relating to Christian unity, but more especially in securing unity within the Church itself, which we lack to-day. The American Church Union should seek to spread a knowledge of the essentials of the Faith. He denied that the Union held any given attitude toward the recent amendment to Canon 19. The council of the Union, he said, "has taken the first steps in ascertaining what are the exact facts with regard to the operation of this much discussed canon. When the General Convention meets we hope to be able to lay before the Church, as a whole, a body of facts that will give a clear and comprehensive idea as to just what the canon has done in the way of disturbing order or in creating a more orderly and dignified procedure." He was not sure what action should be taken with regard to the modification of the canon, but was sure of the necessity of the investigation, "to ascertain the extent to which Canon 19 has been used, on the one hand to create a more orderly and dignified procedure in our Church, and on the other hand as a precedent to established customs which may serve to break down some of those fundamental principles which the American Church Union regards as of prime importance."

After considering some constitutional and other parliamentary matters, the committee on Church Literature reported progress and gave notice that A. C. U. tracts will soon be ready for distribution.

THE ARCHDEACONRY OF RICHMOND.

At the semi-annual meeting of the Archdeaconry comprising the churches on Staten Island, which was held on Thursday afternoon and evening, June 10th, in St. John's Church, Clifton, a very interesting conference was held before and after the business session. The subject was "The Sunday School." In spite of the inclement weather the attendance was most gratifying; the large church being well filled at the evening session. The Ven. Charles S. Burch, D.D., presided and the Rev. E. Arthur Dodd, Ph.D., rector of the parish, assisted in the services; the parish choir sang hymns and Gounod's anthem,

[*Continued on Page* 269.]

THE MONTHLY STORY OF MISSIONS

As Related to the Board at its June Meeting

GEORGE GORDON KING NOMINATED FOR TREASURER

THE resignation of the General Secretary, the Rev. Dr. Lloyd, and the nomination of Mr. George Gordon King as treasurer in succession to the late George C. Thomas, were two of the most important matters before the Board of Missions, when it met in New York on June 8th for the last time before the summer recess. To the great regret of the Board, Dr. Lloyd announced his intention of accepting his election as Bishop Coadjutor of Virginia in the event of the action of the diocese being confirmed by the Bishops and the Standing Committees. The Board authorized its vice-president to appoint a special committee to arrange with Dr. Lloyd the date when his resignation should take effect, and to make recommendation at the September meeting concerning his successor.

The committee to nominate a treasurer reported unanimously the name of Mr. King. Under the by-laws the nomination must lie over until the September meeting for action. There is good reason to hope that Mr. King will accept this call to service on behalf of the Church.

The assistant treasurer reported that the income to June 1st amounted to $628,497. This amount is larger by $27,494 than the income to June 1, 1908. The Sunday school offerings to June 1st, as compared with the same number of days after Easter, 1908, show an increase of $644.

FROM THE PACIFIC COAST.

The Bishop of Bethlehem, one of the deputation sent by the Board of Missions to the Council of the Eighth Missionary Department held in Spokane in April, presented a communication from the council, raising the question whether it might not become a part of the Board's progressive policy to send deputations of representative men to the Eighth Department to arouse the Church people generally and especially the laymen to a greater effort on behalf of the missionary work. The message of the council contained this significant statement: "Knowing that in the Eighth Department and everywhere else, there is plenty of money, but most inadequate machinery for getting that money for missions, we urge upon the Board the absolute necessity of extending their service to the Church by developing methods and finding proper agents to create more revenue for the Church." These valuable suggestions were referred by the Board to the Commission of Seven.

NEEDS IN CHINA.

The Chinese delegates to the recent conference of the Anglican Communion in Shanghai sent a message to the Church in the United States, through the Presiding Bishop, expressing gratitude for all that had been done in the past toward planting the Church in China and urging that "in view of the political and social changes which are going on in our country, and of the fact that the minds of the people are more enlightened and more ready to accept the true religion," more missionaries should be sent to help in the building up of the Church and propagation of the gospel in places where the Church has not yet been represented.

APPROPRIATION FOR WESTERN COLORADO.

A number of the Bishops in the domestic field communicated with the Board with regard to missionaries and stipends and in all cases the desired action was taken. Upon the recommendation of the Domestic Committee the Board appropriated the last $1,000 remaining from the Men's Thank Offering Fund toward the acquisition of the episcopal residence for Western Colorado. An additional $3,000 will be needed in order that the Bishop, who is to be consecrated on June 17th, may not be subject to any expense for rent.

CHINA.

The Board received from the Bishop of Shanghai a copy of the appeal issued by the Evangelistic Work Committee of the Centenary Conference, in which the Committee expresses its conviction that the Christian forces now at work in China should be speedily increased by at least 3,200 men and 1,500 women especially qualified as leaders and organizers for the distinctly evangelistic work. The appeal will have the attention of the Board's Committee on China for the purpose of determining what proportion of the increased staff should be supplied by the American Church. Four young laymen were approved by the Board for services at St. John's University, Shanghai, and it is expected that they will go to the field this summer.

JAPAN.

The Bishop of the Philippines asks for another physician for Japan to commemorate the semi-centennial of the beginning of modern Christian missions by a special evangelistic campaign during the autumn, and at the request of the Bishop of Tokyo appropriated

$250 to aid the Japanese Church in meeting the expenses of this special effort.

WEST AFRICA.

The Bishop of Cape Palmas reported a visit to the southern part of his district, where he administered confirmation at several of the stations, the largest class being that in Epiphany Hall, Cuttington, numbering twenty-six young men. Bishop Ferguson has been requested by the Liberian government to be one of its representatives in acting with the American commissioners in the investigations they are now making in the country.

THE PHILIPPINES.

The Bishop of the Philippines asks for another physician for the University Hospital in Manila to succeed Dr. M. N. Saleeby, who is retiring, greatly to the regret of the Bishop and the staff. The house for nurses has been completed. Eight young Filipino women are now in training. The school for girls heretofore conducted in connection with the Settlement House is to be changed somewhat in character, and hereafter will be known as the House of the Holy Child, with the special object of caring for orphaned children.

MARQUETTE ENDOWMENT FUND.

An appropriation of $10,000 was made from the Harold Brown gift to the diocese of Marquette towards the endowment of the Episcopate. About $30,000 now remains in the fund. By the terms of the recent judicial decision the Board is at liberty to make appropriations from the fund towards the endowment of the episcopate of any diocese erected out of a missionary district since the creation of the fund, whether or not the missionary district was already in existence at the time the fund was established.

OPPORTUNITIES FOR GIVING.

The Commission of Seven submitted a report with regard to its preliminary work in communicating with the ministers in charge of every congregation concerning a concerted effort to give the full apportionment this year and such additional sums as will enable the Board to meet its obligations. The commission expressed its belief that "the present missionary situation is an opportunity for the exercise of qualities of spiritual leadership in each of the dioceses and districts which have heretofore failed to contribute their full quotas. No amount of exhortation or solicitation can take the place of the influence in the direction of accepting a larger measure of personal responsibility which can be exerted by the Bishop or presbyter who is himself enthusiastic in his determination to elicit a satisfactory response from his diocese or district. No matter how strenuously, therefore, the representative of any of these dioceses may have labored heretofore in the cause of the apportionment, the commission ventures to think that he now has an unrivalled opportunity to bring to bear upon his fellow Churchmen all the powers of spiritual leadership that are at his command."

The report also called attention to the fact that of the nineteen dioceses represented on the Board of Missions, sixteen had heretofore failed to give the full apportionment; the amount of this shortage thus attributable to these dioceses amounts to $144,784. The commission recommended the formation in each diocese of a Laymen's Missionary Committee to coöperate with the Bishop and to unite with him in securing the appointment of a committee on missionary work in every congregation, and hearty coöperation with the leaders of the Laymen's Missionary Movement in the campaign they are preparing to hold next winter in about seventy-five of the large cities in this country. The commission was given permission to associate with its membership persons not members of the Board of Missions.

APPOINTMENTS.

The following appointments were made:

For Alaska: Miss Louisa Smart, to be teacher at Ketchikan.

For the District of Kearney: The Rev. G. G. Bennett, to be general missionary during June, July, and August.

For Work Among the Swedes: The Rev. J. V. Alfvegren, to be general missionary in the Northwest.

For the Diocese of Atlanta: Miss Fleming Ward, to be teacher at La Grange, Ga.

For the Diocese of Tennessee: Miss Clementine Rowe, to be teacher at Sherwood, Tenn.

For the District of Shanghai: Mr. Rollin A. Sawyer, Jr., and Mr. Henry James Post, to be teachers at St. John's University. Bishop Graves was authorized to employ in the field Mr. James Thayer Addison and Mr. Horace Gray of the Class of 1909, Harvard University.

For the District of Hankow: Miss Elizabeth Toole Cheshire, as teacher in St. Hilda's School.

For the District of Mexico: At the request of the Bishop, the Rev. William Watson was transferred from Puebla to the principalship of St. Andrew's Seminary, Mexico.

For the District of Cuba: Miss I. C. Wallace and Miss G. M. Jones, to be missionary teachers.

For the District of Honolulu: The resignation of Deaconess Potter was accepted.

For the District of Porto Rico: The services of the Rev. J. F. Droste were, by request of the Bishop, terminated June 8, 1909.

CHICAGO CHURCHMEN ON SOCIAL SERVICE

Notable Report of a Commission to the Diocesan Council

SUGGESTIVE COMMENT BY THE "EVENING POST"

Chicago Chinaman Will do Christian Work in China

OTHER CHURCH NEWS OF THE WESTERN METROPOLIS

The Living Church News Bureau
Chicago, June 8, 1909

A NOTABLE report was presented to the recent Diocesan Council by the Commission on Christian Social Service that was appointed by Bishop Anderson last December. The commission consists of the Rev. Dr. P. C. Wolcott of Highland Park (chairman), Rev. Dr. Herman Page, Rev. W. O. Waters, Rev. Dean Sumner, Rev. E. J. Randall, President James T. Harahan of the Illinois Central Railroad; Mr. J. D. Hibbard, president of the John Davis Company; Mr. F. H. Deknatel of Hull House, Mr. Amzi W. Strong, attorney, and Mr. Malcolm McDowell of the Central Trust Company. Its work was divided into five sections, each treated by a sub-committee as follows:

1. The Relation of the Church to Labor. 2. Child Protection. 3. The Saloon and Associated Evils. 4. The Social Evil. 5. Public Health.

THE RELATION OF THE CHURCH AND LABOR.

The committee found that not more than fifteen per cent of members of labor organizations "are frequent or habitual attendants upon religious services, while the prevailing attitude on the part of organized labor toward organized Christianity is one of indifference if not of hostility." Careful inquiry had been made of labor leaders and workingmen to discover the causes, and the answers told generally of alleged indifference on the part of the Church and religious organizations toward the material welfare of workingmen, and the responsibility of Church going people "for the cruel conditions existing in commercial and industrial life." Recommendations of the committee are:

"1. We urge all Christians to study the existing social and economic problems in the light of the gospel of Jesus Christ; to join in every movement for the advancement of the interests of labor, and, in particular, such movements as seek to obtain fairer wages and shorter hours of labor.

"2. Specifically we strongly recommend that Church people unite in seeking to secure the Saturday half holiday throughout the year for the employees of our Chicago retail stores."

CHILD PROTECTION.

On this subject it was reported that more than three thousand cases are brought before the Juvenile Court of Chicago each year. "The special park commission of Chicago in its report for 1908 specifically states that juvenile crime diminished six per cent. on the South Side in two years after the opening of recreation centres, and in four probation districts adjacent to the stockyards it decreased forty-four per cent, while for the whole city it increased eleven per cent." Inquiry had been made last year by the School of Civics and Philanthropy under the Sage Foundation to discover "what were the strongest influences in the improvement of the child's conduct," and replies showed that only fourteen cases of improvement in 606 cases were credited to "the churches." The committee considered that "these figures indicate that the Church is confronted with a problem of the gravest sort, which she either ignores or is meeting in a most inadequate way." Their recommendations are:

"1. That the clergy and laity study this problem with care, especially with reference to their own neighborhoods.

"2. That the clergy preach at least one sermon each year on the subject of juvenile dependency and delinquency.

3. That each parish carefully consider the question whether it is using its own buildings and resources efficiently for the moral training and wholesome recreation of the children of its neighborhood.

"4. That our people identify themselves more earnestly with efforts looking to the larger use of recreational facilities offered by the city in playgrounds and parks and support movements for more and better play facilities.

"5. That they coöperate with the work of the Juvenile Protective League of Chicago, particularly in adopting the block system of neighborhood supervision recommended by the league.

"6. That wiser attitude be adopted toward instruction on the danger of sexual vices and the use of alcoholic beverages."

THE SALOON AND ASSOCIATED EVILS.

On this subject the committee recommended as follows:

"1. That both the clergy and laity neglect no opportunity to build up a strong and intelligent public opinion against the abuses of the liquor traffic and its associated evils.

"2. That in the present situation, since your committee believes we can best serve the cause of temperance by advocating the cause of local option, we commend that system as eminently fair, thoroughly democratic, and essentially American; and we therefore urge

the clergy and laity to work earnestly for the enlargement and increase of local option districts in city and county whenever the opportunity for doing so is offered.

"3. We would impress upon the clergy the great importance of strong sermons on the subject of temperance and self-control, not only during the season of Lent, but throughout the year."

THE SOCIAL EVIL.

The committee found that "bad as the social evil situation is today, the number of women engaged in it is not so large as has been publicly stated. This number in Chicago is approximately 1,500. These women are "not, as a rule, amenable to moral influences." This does not apply to "the protection of children and young women who are being drawn into this hideous life by impure influences," for whose protection they urged Christian people to labor. The committee reported that "wages paid to a large class of girls employed in our downtown retail stores—girls who do not live at home, but are dependent upon their own exertions for their entire support—is from $6 to $7 a week." They found that "such girls, living in the cheapest rooms and clubbing together to secure their food at the lowest possible cost, are forced to spend at least $5.05 per week for rent, food and car fare"; thus leaving an absolutely impossible margin for other expenses. The committee held "that the lowest wage upon which a woman clerk of the class under consideration can live is $9 per week, provided she does not live at home." Their recommendations are:

"1. That a determined effort be made to arouse the public conscience with reference to the social evil, in order to make men realize that this is essentially a man's problem and one which can never be settled until men are brought to adopt a standard of honor and morality which shall condemn the degradation of the honor of women.

"2. That every effort be made to abolish those features of the saloon which make it a brothel and to enforce the law which licenses it as a place for the sale of alcoholic liquors under proper restrictions.

"3. That we use such resources as exist or may be created in every parish to furnish centers of rest, recreation, entertainment, and moral and spiritual inspiration for working girls.

"4. That a more complete investigation be made of the serious economic condition of the underpaid clerks in our downtown stores, and that such a report be made as shall focus public attention upon their need of an honest living wage and of such additional time for recreation as should be provided by the weekly Saturday holiday."

PUBLIC HEALTH

After telling what is being done in Chicago under this head, the committee recommends "that the greatest publicity be given to tuberculosis and that the clergy and laity give their hearty support to all movements, public and private, which seek to prevent the spread of the disease and lessen the awful suffering and waste it entails."

"EVENING POST" ON THE REPORT.

This report is commended in a thoughtful editorial found in the Chicago *Evening Post*, which says, in part, as follows:

"Church documents of this type are commonly sonorous in phrasing and timid in matter, but this statement dispenses with the tricks of verbiage bred by ecumenical councils and displays exceptional insight, courage, and point.

"At the same time, the report is not a local accident, an unrelated phenomenon. Other Episcopalian bodies have said things similar in spirit, if not so strongly worded. It is a paradox, perhaps without parallel in contemporary religious life, that a denomination reputed, as Mr. Bryce has said, to be 'conspicuously wealthy and fashionable,' has been, at the same time, conspicuously sensitive to the 'social unrest.' It may be that this sensitiveness has been more noticeable among the leaders than in the 'fashionable' rank and file, but that it has assuredly been true of the leaders even a cursory survey shows."

After giving two possible explanations for this special sensitiveness of Churchmen to bad social conditions, the *Post* continues:

"But we have a notion that a good case might be made out for a third explanation—namely, the effect of an essentially ritualistic religion upon the human heart. Dr. Anna Louise Strong, in a recent dissertation before the University of Chicago upon 'Prayer From the Standpoint of Social Psychology,' has pointed out the difference between, for example, a typical Methodist prayer and an Episcopalian prayer in their effects upon the individual. In the case of the former, the relationship set up is between the individual praying and God, or the idea of God. It is private and personal, a case of *me and Thee*. But in the ritualistic forms of prayer, the relationship is between the community of worshippers and the idea of God. The individual is merged in the group before he is merged into that wider consciousness which men call God. Set forms of prayer, so empty of content to the Methodist, bring the ritualistic worshipper into the one mood which satisfies. The self which is acting during a ritualistic service is what Dr. Strong describes as the 'community-self.' 'His private desires, even his private sins—his private self, in other words—is lost in the larger community-self which needs help and regeneration.' It may be that the marked quickening of the social conscience in the Protestant Episcopal Church is due, in no small measure, to the habitual exercise of this attitude, this constant identification of the self with the welfare of the whole."

CHINESE MISSION AT THE CATHEDRAL BEARS FRUIT.

The Chinese mission connected with the Cathedral has graduated many promising pupils, some of whom have returned to their native land and carried to their brothers of the Middle Kingdom the good tidings they have themselves received. The teachers of the mission believe, however, that not one of these has possessed more of the faith or given evidence of a more healthily developed Christian character than John Chung, known before his conversion as Chung Lum, who returns in a few days to his home in China.

Last week this pupil gave the mission teachers and Cathedral clergy a Chinese dinner in honor of his teacher, Mrs. Waters, to whom, under God, he owes the blessings of his Baptism and Confirmation. The dinner was most generous and consisted of many favorite Chinese delicacies, but the most touching feature was at its close, when John Chung gathered the teachers about him and told them the purpose of his life. He returns to China, and his stay will doubtless be permanent, as he has earned a competency in this country. There he intends to devote much of his time to spreading a knowledge of the Christian faith. He will himself pay all necessary expenses for a Christian woman to come to his little town and instruct the women there, his own wife among them. His next care will be to secure baptism for his two children, and his determination is to identify himself with Christians and to spread the teaching of our Lord. He has already many times exhorted the Chinese of Chicago in the open street of their own quarter, and he told with childlike earnestness and in simple broken English of his intention to continue doing so in China itself. May the prayers of all good Churchmen go with John Chung in the work he undertakes.

MR. BLUNT DECLINES NEW YORK CALL.

It is with great pleasure that we announce that the Rev. Simon Blinn Blunt, rector of the Church of the Redeemer, has declined the call to take charge of St. Luke's chapel of Trinity parish, New York. After two visits to New York to look the field over most thoroughly, and after prayerful conferences with the vestry and members of his present congregation, he has reached the decision that his duty lies in remaining at the Church of the Redeemer. A united congregation, by whom he is greatly beloved, brought about the decision of the Rev. Mr. Blunt as indicated.

FOR HOME STUDY OF SCRIPTURE.

The third annual meeting of the alumnae of the Society of the Home Study of Holy Scripture in Chicago met in the chapel of St. Mary's mission house at the Cathedral, on Ascension Day, in corporate Communion. Breakfast was served by the Sisters immediately after. Sixteen graduates and students were present. The alumnae number about twenty-five in this diocese. The following officers were elected to serve during the coming year: Mrs. George B. Pratt, president; Mrs. S. G. Taylor, secretary; Mrs. Parry, assistant secretary. The S. H. S. H. S. has been given quarters at the Church Missions House in New York City, where the organizer and director, Miss S. F. Smiley, is in charge. The society has an extensive library of nearly 5,000 volumes, many of which are of great value, since they are now out of print. The society was organized twenty-two years ago, and during that time has had over a thousand students enrolled on its list. Many of its graduates are still keeping up their study and reading, which exhibits the enthusiastic spirit of the members.

CHURCH HOMES FOR BOYS.

Our Church Home for Boys, by name the "Chicago Homes for Boys," has never been in a more prosperous condition than at the present time. One hundred and eight boys are being cared for, and there is a considerable waiting list. Both the Board of Trustees and the Board of Managers are composed of persons deeply interested in the work. The finances are in fairly good shape, while the buildings and other property are kept in good repair. One thing which always impresses visitors is the splendid spirit which obtains among the boys. Nearly all of them make good records in school. Two boys attend the high school, while three others hope to enter high school in the fall. There are fourteen boys in the Osborne Memorial House for working boys. The Homes are doing a splendid work and ought to be supported loyally by all who care for the welfare of our boys.

The Homes gave a very successful entertainment for the benefit of their camp fund at the Central Y. M. C. A. hall on the evening of June 1st, with some assistance from Evanston Churchmen and the Cathedral choir. It has been the custom for some time for the boys to spend the summers on a farm at Twin Lake, Mich. The boys are hoping to arrange a rustic chapel this summer. The camp opens on June 24th and closes three or four days before school opens in September.

RENMUS.

"HE THAT would come from Christ full must go to Christ empty."—*Thomas Fuller.*

Diocesan Conventions.

IN the diocesan conventions reported in this issue, there are several incidents of more than usual interest. In FOND DU LAC the anniversary of the venerable Bishop was celebrated with joyful functions, religious and social. In CONNECTICUT there were important matters brought before the convention by the Bishop, on the subject of Church Unity, especially as presented by certain overtures from the Congregationalists of the state. There was also presented an important report from the Commission on Work Among Foreigners Within the Diocese. In LEXINGTON certain resolutions spoke in vigorous language in regard to national legislation "whereby the necessaries of the lives of the needy are disproportionately taxed." The WESTERN MICHIGAN convention was largely memorial to the late Bishop of the diocese. In WEST VIRGINIA the council was largely routine. An important report on Social Service presented to the convention of CHICAGO is contained in the Chicago letter.

WEST VIRGINIA.

BISHOP GRAVATT, in his address to the thirty-second annual council of the diocese, emphasized the only too common need for more men and more money, and Bishop Peterkin emphasized the necessity of larger contributions to Church extension work. The business was almost wholly of a routine nature.

The council met in St. Paul's Church, Weston, on June 2nd to 6th, inclusive. The opening service was a celebration of the Holy Communion by Bishops Peterkin and Gravatt. The sermon was preached at this service by the Rev. L. W. S. Stryker. Following the usual custom, the first evening was given to the annual Sunday school service. The speaker was the Rev. George Otis Mead of Richmond, Va., chairman of the Virginia Sunday School Commission, whose subject was "The Font Roll and the Home Department."

On the second evening was held the annual service in the interest of diocesan missions. There were three speakers, men who have devoted themselves to the missionary work of the Church. The Rev. J. S. Crowe told of the work among the miners in the southern part of the state, the Rev. Edmund P. Dandridge spoke of the institutional work of the diocese, and the Rev. Maurice Clarke told of the work the Church is doing in the Blue Ridge mountains and of the establishing of the mountain mission and school near Charles Town.

Friday evening the service was in the interest of foreign missions, the speaker being the Rev. T. J. Garland, secretary of the Third Missionary District.

On Sunday evening at the closing service the Bishop delivered his annual charge to the clergy. Both Bishops and eighteen clergy were in the chancel.

BUSINESS PROCEEDINGS.

Business sessions were held on Wednesday, Thursday, and Friday at 9:30 A. M. and 2:30 P. M. The Northwestern Convocation offered a resolution to change the time of the meeting of the annual council from the first Wednesday in June to the first Wednesday after Trinity Sunday, that the clergy need not be absent from their parishes on Whitsunday or Trinity Sunday. This was referred to the Committee on Canons.

The diocesan assessment was increased $150.

The canonical amendments which were referred to the diocesan councils by the last General Convention were taken up and discussed. The one with regard to the election of the Presiding Bishop was postponed until the next council.

A resolution was passed asking the next General Convention to regard the verbal changes of the Prayer Book translated into foreign tongues by having the House of Bishops to control such changes, instead of the Presiding Bishop and the Missionary Bishop in whose district the proposed change would be used.

Dr. Huntington's proposed amendment to the preamble of the Church's Constitution was laid on the table until the next council.

The committee on the work of the Church recommended that on January 1, 1910, there be inaugurated a Laymen's Missionary League, its sole purpose being to enlist the interest of laymen in the missionary work of the Church, and collect at least one dollar a year from its members, and that the receipts be turned over to the Bishop at the annual sessions of council to be used for missionary work at home and abroad. This is to be entirely apart and separate from the West Virginia Missionary League.

ELECTIONS.

Delegates were elected to the conference of the Third Missionary Department. The Standing Committee was reëlected without opposition. The Ecclesiastical Court was elected as follows: Rev. Messrs. Robert D. Roller, John S. Gibson, and C. E. A. Marshall; and Messrs. S. W. Washington and S. Bruce Hall.

THE BISHOPS' ADDRESSES.

The addresses of both Bishops were of a missionary character. In speaking of diocesan missions, Bishop Gravatt said: "It is gratifying to call attention to the splendid work being done by our missionaries, and our work is much stronger in many places than it has been, and on the whole the outlook is very encouraging. But we are seriously handicapped in the development of the work by the large territory our missionaries have to cover and our small force of men. In many instances the fields are too large for effective work and we cannot take advantages of the opportunities which offer. Indeed, if the diocese expects the Church to grow in these new places, we must have more men and more money! New places open up, but we cannot give more than occasional week-day services. The people think we are not really in earnest. Others come in and occupy the field while we are waiting; then when the growth of the place has really commenced we find ourselves shut out."

Bishop Peterkin reviewed in a brief way the history of the growth of the diocese since its formation in 1878. He then spoke of the missionary work of the Church both at home and abroad and told of his plan for the formation of a Missionary League, as being the most effective way of interesting the people in this most important phase of the Church's work. He said: "There are hundreds, perhaps thousands, of our people who know perfectly well that they could increase their offerings for the aggressive work of the Church—perhaps not very much, but so much that the aggregate increase would be great. I am going to ask you to join me in the effort to bring about this result, and that by a very simple method. Should we not recognize the fact that much land remains to be possessed, and that it is our privilege to give to this aggressive work of the Church, not simply as we are assessed, but as the Lord has prospered us? My idea is to leave the assessment and apportionment where they are, in the charge of the ministers who are meeting them, and then to call out from the mass of our adherents, perhaps ten thousand, but say one thousand, who will do just this one thing to contribute one dollar or more each (*i.e.*, for this year), which will pass into the hands of the Bishop as treasurer, and be equally divided between diocesan and general missions. The plan is entirely feasible—we can carry it out if we will. It calls for volunteers who will offer what is over and above our council obligation. There must be out of our ten thousand at least one thousand men, women, and children who will do this much for Christ and His Church. It is not so much the number of dollars we need as the number of people who unite in giving them. For the best success of the plan it would be better to have one thousand persons give one thousand dollars than to have one person give two thousand dollars. The more general the movement shall appear the more effect it will have upon the Church and the more readily others will follow our example.

"I believe that a movement of this kind, successfully inaugurated, would have a great influence beyond our borders, and so we might be instrumental in helping to solve one of the great problems that confronts us at the present day."

THE WOMAN'S AUXILIARY.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in the Presbyterian church at Weston, on Thursday, June 3d. The morning session was devoted to the reading of reports and to routine business. Mrs. G. A. Aschman, who has been for five years diocesan president, resigned, and Mrs. George W. Peterkin was appointed to fill the office. The Bishop of the diocese addressed the afternoon meeting, giving an interesting account of the work of the Auxiliary in West Virginia and telling of the great need for more men to carry on the missionary work in the diocese. The branch pledged $200 toward a new church at Keyser, and $300 for missions already established; $100 of this will be given by the Juniors. A new chapter at Romney was reported.

Several boxes have been sent out during the year to missionary fields, both in and out of the diocese, and many appeals have been answered.

Aside from the regular work of the chapters, $500 has been given for the support of a missionary in the coal-mining region of Kanawha county. The branch decided to take the support of a clergyman as a yearly obligation. He is known as the "Woman's Missionary."

CONNECTICUT.

MOST important of the matters that came before the diocesan convention, which opened at Christ Church, Hartford, on Tuesday, June 8th, was that of reunion. The Bishop's address dealt at some length with the subject, and that portion of it will be found on another page. It will appear from that address that Congregationalists of Connecticut have so far endorsed Dr. Newman Smyth's desire for closer relations with the Church as to appoint a committee to meet with any committees of other religious bodies in order to discuss the subject. The reply to this friendly overture on the part of the diocesan con-

vention is contained in the following message, which was adopted:

"To the General Association of Connecticut, observing its two hundredth anniversary, the convention of the diocese of Connecticut, meeting in the one hundred and twenty-fifth year since the completion of its organization, sends greeting in our Saviour Jesus Christ; and with thankful recognition of the service rendered to Him, our only Lord, as well by those whom the Association now represents as by their forefathers in this venerable commonwealth, the convention joins the prayer that all His people may be led to unity in the faith and knowledge of Him through the Holy Spirit to the glory of God the Father."

THE BISHOP'S ADDRESS.

The chief part of the Bishop's address was devoted to the subject of Christian Unity and will be found on another page of this issue. Beyond that, he made the memorial of departed Churchmen within and without the diocese at the opening Eucharist, and later in the session gave the details of diocesan work and his views upon other subjects. He asked for the appointment of a committee to consider seriously the subject of division of the diocese, giving some reasons why it might be best for that to be accomplished. He urged better support for the clergy and commended the work of the diocesan commission on work among foreigners.

MISCELLANEOUS WORK.

The Rev. Frederic W. Harriman, D.D., was reëlected secretary, having served for fifteen years. He appointed, as his assistants, the Rev. John F. Plumb and the Rev. Samuel R. Colladay.

The following resolution was offered in a telling speech by the Rev. Dr. Harriman:

"*Resolved*, That a committee consisting of seven clergymen and six laymen be appointed by the president to consider and report to the next convention upon the advisability of dividing the diocese, on what lines, and with what provision for future support." To which Judge A. Heaton Robertson of New Haven offered the following amendment: "Or any other provision to meet the difficulties suggested by the Bishop or those seeking a division of the diocese." The resolution with the amendment was passed.

The Bishop appointed the following committee: Chairman, the Rev. Storrs O. Seymour, Rev. Dr. W. H. Lewis, Rev. Dr. F. W. Harriman, Rev. Dr. O. H. Raftery, Rev. J. Eldred Brown, Rev. George T. Linsley, Rev. C. O. Scoville; Messrs. Burton Mansfield, Charles H. Tibbitts, Schuyler Merritt, Charles E. Jackson, Charles W. Barnum, and William M. Stark. The Bishop may desire to meet the committee for consultation, but will not be a member of the body.

The report of the Board of Missions was received and $11,500 appropriated for diocesan work for the ensuing year. This is $500 less than the sum voted last year, the income being somewhat larger from legacies and invested funds.

The Standing Committee, composed of clergymen, was reëlected.

A resolution was offered by the Rev. Dr. Hart that a greeting be extended to the General Association of Connecticut Congregational Ministers, in session in Hartford. This was adopted. The Bishop appointed as a committee to convey the message, Dr. Hart and Mr. James J. Goodwin. Mr. Goodwin being unable to serve, Mr. Gardiner Greene was appointed in his stead. Later in the day Dr. Pratt of Norwich appeared before the convention and, as moderator of the Congregational Association, brought fraternal greetings.

A report of the "Commission on Social Service and Social Research" was made by Judge L. P. Waldo Marvin.

President Luther of Trinity College spoke of the valuable portrait of Bishop Seabury in the possession of the college, but the property of the diocese. It was voted to leave the painting in the care of the college until it should be claimed by the diocese. The matter of insurance was referred to the Committee on Finance.

WORK AMONG FOREIGNERS.

There was presented a very interesting report of the Commission on Work Among Foreigners, in the course of which it was stated that "It is no unusual thing to find Confirmation classes which include representatives from a half dozen or more lands. In some of our churches, hospitality is being shown and services are held in foreign languages; in Swedish, by Swedish missionaries of our own communion; in Greek, by priests of the Russo-Greek Church." The Commission has prepared for publication in various languages a statement in regard to "The Episcopal Church," in which its peculiar legal title is expounded, the Catholicity of the Church is plainly set forth, and her position otherwise made clear. It is explained that "The Episcopal Church, therefore, is Catholic, but not Roman Catholic. It is an American Catholic Church, holding in this respect the same position as the Church of England in Great Britain and the Orthodox Eastern Church in Russia and Greece, except that it has no connection with the State. In short, it is an American part of the One Holy, Catholic and Apostolic Church. Catholics coming to the United States from Roman Catholic countries, and keeping their allegiance to the Church system of those countries, the Episcopal Church does not disturb in that allegiance. Catholics coming from the countries of the Orthodox Eastern Church it receives among its own people, or offers its buildings for the celebration of the Greek rite. All Americans, whatever their race or previous Church allegiance, who in this country wish to keep the Catholic faith without other allegiance than to the whole Catholic Church and the Bishop of each diocese, are welcomed to the Episcopal Church."

The convention adjourned late in the afternoon. In the evening the Bishop and Mrs. Brewster gave a reception at their home, which was largely attended.

FOND DU LAC.

THE Council of the diocese opened on Wednesday, June 9th, at 9 o'clock and after some routine business adjourned for the jubilee Eucharist.

There was little but routine business transacted.

The Standing Committee elected consists of Ven. B. T. Rogers, D.D., Rev. Canon Sanborn, Rev. N. D. Stanley of Sheboygan Falls, Rev. J. F. Kieb of Green Bay, J. B. Perry, Major E. R. Henen, and Geo. L. Field of Ripon. The Hon L. A. Pratt of Wausau was elected first diocesan trustee of Nashotah House.

A vote of thanks was extended to the Rev. Henry B. Sanderson of North Fond du Lac for his work in securing the endowment fund of the diocese. Solemn vespers was sung at the close of the first day.

The second day of the Council opened with a solemn Pontifical Eucharist of Corpus Christi, sung by Bishop Weller with Rev. J. B. Coxe as deacon and Rev. J. F. Kieb as sub-deacon. There were twelve early Celebrations by priests associate of the Confraternity of the Blessed Sacrament. At 1 o'clock Bishop and Mrs. Weller entertained the clergy at a luncheon in their house near the Cathedral. Little beside routine work was done; but the reports of the treasurers and Archdeacons showed excellent work done during the past year.

The delegates to the Missionary Council are: Archdeacon Rogers, Archdeacon Penfold, Archdeacon Thompson, Rev. J. M. Johnson of Rhinelander, Dr. W. P. Smith of Waupun, E. O. Brown of Rhinelander, J. T. Armstrong of Plymouth, Dr. Horace E. Mann of Marinette. The addresses of both Bishops were listened to with marked attention.

Immediately after the adjournment of the diocesan council on June 10th the Standing Committee met and organized with Rev. Canon F. A. Sanborn as president and Rev. Canon B. Talbot Rogers, D.D., as secretary.

It was voted that the stated meetings should be in the week preceding ember week in the four seasons, and that all papers and other matters for their consideration should be sent to the secretary before those times.

LEXINGTON.

BISHOP BURTON, in his address to the annual council of the diocese, which convened on Tuesday evening, June 8th, at Newport, Ky., spoke strongly on the vital necessity of Sunday schools to the Church, and for better support financially of the diocesan boarding schools.

A successful meeting of the Woman's Auxiliary preceded the Council. After a shortened Evening Prayer the Bishop read his address, a most able and stirring call to zealous, persevering efforts in the Master's service. He first directed attention to those who have gone before, leaving an example of faithfulness to duty, the Bishops of our branch of the Church in the first place, and then the laity of the diocese, also making special mention of George C. Thomas of Philadelphia, the late treasurer of the Board of Missions.

The leading topics of Bishop Burton's address were Sunday Schools and the two diocesan Church boarding schools at Versailles and at Corbin. He declared the Sunday schools to be of vital importance to the Church. "In the next generation the Church will be extinct in various parishes and missions right here in the dioese of Lexington unless a permanent supply of new members be provided through the Sunday school. This is an absolute necessity. But people will not wake up to its importance. A few years since the Council spent much time and labor in organizing a Sunday school institute to give stimulus to the work. It has done nothing; it has itself died out without making even a first effort."

As to the two diocesan Church boarding schools, after having first dwelt upon the present great efficiency of both institutions, he spoke of the amount of indebtedness of both of them; the former to the amount of $18,000 resting as a mortgage upon its property, the latter having a mortgage of $1,000 and a floating debt of as much more. "Other religious bodies around us in Kentucky raise their tens of thousands of dollars for education without any difficulty; they would laugh over our alarm at a puny debt of $18,000, well secured." He explained, moreover, the reasons of there being any debts at all. Both institutions are merely in their infancy as yet, as indeed is the diocese of Lexington itself. But efforts are being made to clear off these debts, and one layman in Versailles has promised $4,000 towards the $18,000 debt of Margaret College if the remainder is secured. Although no financial responsibility legally rests upon the diocese as a whole, he maintained that each individual member of the Church should as a matter of conscience feel that he had a share in the responsibility. Church schools are

not necessarily a burden upon charity. They can be made money-producers. One Church boarding school he knew of was able to realize $22,000 over and above expenses.

The fervor and earnestness of Bishop Burton's appeal made a great impression upon all who heard it, which cannot be conveyed to others by printed words.

A series of resolutions dealing with the present economic condition of this country and the delay on the part of Congress in the revision of the tariff were adopted, as follows:

"WHEREAS, We the Protestant Episcopal Church in the diocese of Lexington, state of Kentucky, being a branch of God's Church and assembled in council, feel deep concern over conditions created and being perpetuated by alarming, if not revolutionary, legislation, whereby the necessaries of the lives of the needy are disproportionately taxed; and,

"WHEREAS, Such legislation is fast destroying men's reverence for law, and so tending to anarchy; therefore we, members of the council aforesaid, conscious of the trust of righteousness committed by the Triune God to plead with all constructing and controlling forces of our land—senatorial, congressional, legislative, and executive—to give us laws right in the sight of God, just and true to all the people, and we call upon every Christian organization in the land to join us in this purpose and pleading."

WESTERN MICHIGAN.

THE opening service of the convention was held on Tuesday evening, June 8th, in St. Luke's Church, Kalamazoo. It was designed as a memorial service to Bishop Gillespie, and was most appropriately carried out.

A short and fitting address was made by Bishop McCormick; an original poem was read by the senior priest of the diocese, the Rev. J. N. Rippey; and the dean of the pro-Cathedral read the resolutions which had been passed by the state legislature, by the Bishops present at the funeral services of Bishop Gillespie, and by the various diocesan organizations. The special preacher for the occasion was the Rt. Rev. G. Mott Williams, Bishop of Marquette, who paid a heartfelt tribute to the worth of Bishop Gillespie as a citizen and as a devoted Bishop, pointing how he was the man especially needed for Western Michigan as its first diocesan.

During the business sessions on the following day Bishop McCormick gave his convention address, which dealt exclusively with diocesan affairs, with a recommendation that the Sunday schools of the diocese take up Advent offerings each year for diocesan missions, which recommendation was adopted by the convention.

Reports of diocesan finances showed that the Episcopate endowment fund was now about $63,000, with payments made during the year. There is also an endowment of about $7,000 for diocesan missions. The salary of Bishop McCormick, as recommended by the Standing Committee, was fixed at $4,000 per annum, with $500 additional for expenses of travel. Until the proposed new episcopal residence is in readiness, the diocese will also provide the Bishop with house rent. The salary of the secretary of the diocese was fixed at $125 a year.

THE ELECTIONS.

The newly elected Standing Committee consists of the Rev. Messrs. William Galpin, F. R. Godolphin, R. H. Peters, and J. E. Wilkinson; Judge W. J. Stuart, Messrs. Jacob Kleinhans and J. Davidson Burns. As registrar, the Rev. A. E. Wells of Holland was chosen and the Rev. Charles Donahue was for the fourth term elected secretary. S. B. Drake of Grand Rapids was elected diocesan treasurer, and Jacob Kleinhans was appointed as chancellor. The Board of Missions is made up of the Rev. Messrs. F. R. Godolphin, William Galpin, R. H. Peters, William Lucas, J. E. Wilkinson; Messrs. Thomas Hume, E. C. Leavenworth, C. R. Wilkes, C. A. Birge, and R. H. Buckout. The following were elected as delegates to the Missionary Council of the Fifth Department to be held next October in Grand Rapids: The Rev. Messrs. Charles Donahue, A. L. Murray, W. J. Bedford-Jones, C. D. Atwell; Messrs. W. J. Stuart, Thomas Hume, A. K. Baskette, J. G. MacBridge. Alternate delegates chosen were the Rev. Messrs. William Lucas, Frederick Hewitt, L. R. Vercoe, J. E. Wilkinson; Messrs. W. H. Mann, E. R. Root, J. O. Carson, and Lorenzo Thomas. The Rev. L. R. Vercoe and Judge W. J. Stuart were elected as Court of Appeals.

The next annual convention will be held in St. Paul's Church, Muskegon, in June, 1910.

MISSIONARY MEETING.

The closing service was a huge missionary rally on the evening of June 9th, with an address by the Rev. Dr. John Henry Hopkins, secretary of the Fifth Department.

"MEN MUST learn who shall at any time undertake to walk in the footsteps of Jesus, that every attainment of usefulness, of real power, can come only by the sacrifice of freedom. He who would in any degree become a saviour must see other men go up to the feast while he lingers behind; must wait until his hour is come."—*Phillips Brooks.*

BISHOP BREWSTER ON UNITY

Connecticut Congregationalists Have Invited Conferences

STRIKING DISCUSSION OF THE SUBJECT IN THE CONVENTION ADDRESS OF THE BISHOP OF CONNECTICUT

IN his annual address given last week to his diocesan convention, the Bishop of Connecticut told of very hopeful phases of the subject of Christian Unity, as they have presented themselves in his diocese, through the words and writings of Dr. Newman Smyth, the distinguished Congregational divine, followed by the sympathetic action of the Congregational Conference in that state. Bishop Brewster's words on the subject were as follows:

THE LAMBETH CONFERENCE AND CHRISTIAN UNITY.

Sailing soon after the last convention, I arrived in London in time to be present at St. Paul's at the great closing service of the Pan Anglican Congress, also at the memorable services, in Canterbury Cathedral and in Westminster Abbey, which opened the Lambeth Conference. From July 6th to August 5th I was in attendance upon the sessions of the conference and the meetings of the committee on which I had been appointed. The Encyclical Letter, together with the reports and resolutions of the Conference, will be found in a paper volume which I am confident would be of interest and value to many.

Therein let me call attention to the resolution and report on reunion and intercommunion, and particularly now to the following words of the report: "Members of the Presbyterian Churches who have, or may have, a real desire for fuller union with the Churches of our communion may be assured that the way to such an arrangement as has been indicated above is not barred by obstacles which cannot be overcome by mutual considerateness, under the guidance of Him who is the Spirit alike of unity and truth." Here I must confess my disappointment at the lack of specific mention of others besides Presbyterians, in view of the remarkable paper read, by Dr. Newman Smyth, at my invitation, in the parish house of Christ Church, New Haven, a year ago. In explanation of this omission, let me say that, while the committee were deliberating, leading English Congregationalists appeared before them, as I understand, and disavowed sympathy with those suggestions and endeavors toward unity. Moreover, while in England Congregationalism is not so important, relatively, as it is in New England, in Britain the Presbyterian Kirk established in Scotland naturally occupies a large place in the public eye.

To my regret I was not a member of the Committee on Reunion. When its report, however, was brought into the Conference, I moved that there be inserted, after the sentence above quoted, an asterisk with the following footnote:

"A like assurance is expressed to such members of other non-episcopal Churches as, while loyally holding the faith, may also be looking to the historic Episcopate as the bond of visible unity."

It had been decided that the reports of committees should, if adopted, be received without any change. My hope was that an exception might be made in regard to this proposed footnote. But I was not surprised when the Archbishop, with entire courtesy, declined to entertain my motion. I had done what I could.

CONGREGATIONALISTS AND CHRISTIAN UNITY.

Just now I referred to what I have understood to be the attitude of certain Congregationalists in England. How different is the attitude of some of our brethren of that name in this state may be seen from the fact that they made the earliest response to the utterance of the Lambeth Conference, in the passage of the following resolution at the last Congregational Conference of Connecticut:

"WHEREAS, The Conference of Bishops of the Anglican Communion, recently held in London, have given expression to the conviction that 'for the effective conduct of the war against mighty forces of evil in Christian lands, a new demand for Christian unity' has arisen; and, besides other notable utterances looking towards a greater comprehension of the Christian Churches, they have resolved that it is desirable 'to arrange conferences with representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity'; therefore

"*Resolved*, That this Conference, appreciating the spirit of this utterance, and recognizing the supreme importance of the realization of the visible unity of the Christian Church, appoint a committee of three to take under consideration our relations and obligations to other Christian bodies, to further during the coming year any such conferences for this end which the committee may deem desirable, and to report upon the whole subject of Church unity at the next annual meeting of this Conference."

Upon this committee were appointed two distinguished divines and the Chief Justice of the State.

This committee requested of me an informal conference. In the communication addressed to me was presented, to quote its language, "an ideal of essential unity above mere half-way federations." By my invitation there was held at my house on May 5th the informal conference requested. There were also present by my invitation the Rev. Dr. William R. Huntington of New York, the Rev. Dr. Francis Goodwin of this city, and the Rev. Dr. William M. Grosvenor of New York.

By those of us there gathered it was, I am sure, felt to be a memorable meeting. Regarding it, it is enough now to say that, while we knew ourselves to be confronted by grave problems of momentous importance, yet, after a full and frank discussion, we were beyond expectation encouraged to find how few, after all, were the difficulties in the way of coming more closely together, and how much within possibility seemed the solution of those problems.

Action or resolution by this convention I do not propose. To the Archdeacons, however, I have already suggested, and I take this opportunity to recommend to you, that throughout the diocese there be held, with our Congregational brethren, and other Christian brethren, should they desire it, informal conferences which shall not be too large, and which may carry into effect the following resolution of the Lambeth Conference:

> "The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centers."

As I frankly told those brethren, at that private conference referred to, we could not and would not even seem to move this Church from her place among the ancient historic Churches, and our desire for unity must look in those directions also. None the less may we, and without compromise of principle, give words of sympathy and hands of help to these neighbors and brethren who have a yearning after genuine and visible unity. Let me once more quote from the Lambeth Report these words:

> "Meanwhile the committee would commend to the Church an ideal of reunion which should include all the elements of divine truth now emphasized by separated bodies; in a word, the path of efforts toward reunion should be not compromise for the sake of peace, but comprehension for the sake of truth, and the goal not uniformity but unity."

It is, I am convinced, brethren, no mere sentimental and temporary make-believe that we ought to be seeking, such as an exchange of pulpits, which has never brought any two denominations that practise it into one, and which manifestly would only delay such a movement as now seems not beyond the bounds of possibility. It is the real thing that we ought to endeavor to attain. To that end it is useless to ignore or minimize differences. Facing them frankly, it is better to seek matters of agreement as starting-points of definite endeavor toward overcoming the differences in a larger unity. To that end we may well "take pains to study the doctrines and appreciate the position of those who are separated from us." In particular I deplore the perhaps honest but certainly quite unwarranted misconceptions of Dr. Newman Smyth's proposal, which were expressed last summer in certain contributions to the religious press. The end ought to be the attainment of unity without any sacrifice of principle; while there may be requisite and necessary, on our part and on the part of those brethren, a sacrifice of prejudices which have sometimes been mistaken for principles.

Our end ought to be such a visible unity as shall be agreeable to the will of God. To that end the great means is prayer in the name of Him who prayed for the oneness of His disciples. To that end, also, there is something else in its bearing important, namely, that all should be, as the Lambeth report suggests, "careful to avoid in speech and act anything savoring of intolerance or arrogance." To that great end, whither many hearts yearn, and whither the Lord in His own way and time is, I believe, leading His people, suffer me to exhort you, brethren, to the cherishing, and the manifestation of that spirit of brotherly kindness and of love which is of the essence of practical Christianity. Dr. Smyth bears witness to this spirit in the heart of our departed brother, Dr. George Brinley Morgan. His last words to him were: "Dr. Smyth, in view of the great problems which our increasing population is bringing upon us, we must become one." And, he added, "It is love in the hearts of us all that shall make us one." Soul of loyalty to Christ and His Church, our dear brother said that among his latest utterances, "and by it he, being dead, yet speaketh."

Love believeth all things, hopeth all things. Faith, hope, and love may look for and pray for, and may work toward, the realization, in God's own time, of that vision of the city at unity in itself, into which each now separated part of Christendom shall have brought its particular contribution to the rich life of the whole, the Catholic commonwealth, the city, one yet free, which is the mother of us all.

"AS I SEE in the Child at Bethlehem, the Lamb that taketh away the sins of the world, in spite of a year's sins and despondencies, I can hope again."—*Selected.*

BISHOP GRAFTON'S JUBILEE ANNIVERSARY.

PERHAPS the grandest ecclesiastical function ever given in the Middle West was the Jubilee commemoration of Bishop Grafton's fiftieth anniversary of his ordination to the priesthood and twentieth of his consecration to the episcopate, which was held at the Cathedral of Fond du Lac on Wednesday and Thursday of last week. The grandeur of the Cathedral building, supplemented with the accessories of the profusion of lights in the sanctuary, the festival banners hung from the ceiling of the nave, the rich splendor of vestments, the crowded congregation, and, above all, the evangelical fervor of the dignified service, made it remarkable among services of the Anglican Communion anywhere.

The celebration of the event was postponed from last year until the session of the present council. It began on Wednesday, June 9th, with twelve celebrations of the Holy Eucharist in the Cathedral parish. At 10 o'clock there was a solemn Pontifical Mass, with an orchestra and a chorus of about two hundred. Bishop Grafton pontificated from his throne. His Bishop Coadjutor, the Rt. Rev. Reginald Heber Weller, D.D., was celebrant. The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, read the epistle, and the Rt. Rev. John

CHARLES CHAPMAN GRAFTON, D.D.,
Bishop of Fond du Lac.

Hazen White, D.D., Bishop of Michigan City, read the gospel and preached on 1 Cor. 4:1. The Rev. E. A. Larrabee, D.D., rector of the Church of the Ascension, Chicago, was deacon, and the Rev. B. Talbot Rogers, D.D., warden of Grafton Hall—the first person to be ordained by Bishop Grafton—was subdeacon. The master of ceremonies was the Ven. F. S. Penfold, Archdeacon of Marinette. He was assisted by the Ven. Edgar M. Thompson, Archdeacon of Stevens Point. The Rev, Canon C. W. Douglas, Mus.Bac., and the Rev. J. Boyd Coxe, rector of Grace Church, Sheboygan, were rulers of the choir.

The procession, which was long and dignified, was adorned with several processional crosses, torches, and banners.

The music, which was of an exceptionally high order, included specimens from various schools of music. The Ancient Plainsong, *Missa de Angelis,* was sung to an admirable arrangement by Canon Douglas; the English school of music was represented by Dykes' *Te Deum* in F, the German school by the Hallelujah Chorus from Handel's Messiah, and the French School by Gounod's *Ave Verum.* The music was very well executed and showed hard work in its preparation.

Bishop White's sermon was a beautiful tribute to Bishop Grafton's life and work, especially in founding, with Father Benson and Father O'Neil, the Society of St. John the Evangelist, commonly called the Cowley Fathers, the first community of men in the Anglican Church since the Reformation; in the introduction of missions and retreats into America; and

in his beautiful example of consistent life during his whole ministry.

The Cathedral was crowded and many failed to gain admission. The climax of the service was reached when the venerable Bishop stood before the high altar with his two chaplains, the aged Dr. Dafter of Marshfield, pioneer priest of the diocese, and the Rev. F. W. Merrill of Menasha and the solemn *Te Deum* was sung. Three censers full of smoking incense were used at this point of the service.

Bishop Grafton's jubilee gift to the Cathedral was a magnificent altar frontal of silk damask with figures of St. Paul, St. Peter, St. Patrick, and St. Dunstan in panels; and a chasuble, stole, maniple, burse, and veil of the same fine material, made by the Sisters of the Holy Nativity.

In the evening the Bishop entertained the council and other invited guests at dinner in Grafton Hall. At this time

About $35,000 was added to the endowment fund of the diocese as a thank offering for the Bishop's episcopate, making, in all, nearly $70,000 endowment. The clergy of the diocese, almost to a man, attended the jubilee, and there were many clergy and lay people from outside the diocese.

BISHOP GRAFTON'S LIFE AND MINISTRY.

The story of Bishop Grafton's life and ministry, and that of the history of the diocese of Fond du Lac, are told in the papers by Mr. Winslow, Dr. Dafter, and Dr. Rogers already referred to. Mr. Winslow's paper chronicled his life prior to his elevation to the Episcopate. "On the 12th of April, 1830, Major Joseph Grafton and his wife, Ann Maria (Gurley), were living in this house on the east side of Common, now Tremont Street, Boston, next to the corner of Boylston, and here on this date their son Charles Chapman was born." Major Grafton, the father, had been "a distinguished officer—thanked in General Orders—of the regular army in the War of 1812 and was then a customs official, later becoming surveyor of the port.

PROCESSION ENTERING FOND DU LAC CATHEDRAL. BISHOP'S ANNIVERSARY SERVICE AT OPENING OF THE COUNCIL, JUNE 9TH

various addresses and telegrams were read, and three prepared papers were presented. Mr. Erving Winslow of Boston, who was unable to be present, sent a paper on Bishop Grafton's early life, which was read in part by Mr. Joseph Grafton Minot of Boston, a nephew of the Bishop. The Rev. Dr. Dafter read a paper on the "Early History of the Diocese of Fond du Lac"; and the Ven. Archdeacon Rogers a paper on "The Twenty Years' Episcopate." An eloquent and loving tribute to the Bishop was also made by General E. S. Bragg. Letters and telegrams of regret and of congratulation were read from many absent persons, including the Russian Archbishop Platon, the Secretary of the Navy, Von Meyer, the Presiding Bishop, the rector of the Church of the Advent, Boston, and others.

Bishop Grafton also made a response in humble and touching words.

On Thursday, after the conclusion of the council, there was a lawn fete in the Cathedral Garth, where the Bishop received with Canon and Mrs. Douglas. Bishop and Mrs. Weller, assisted by Canon and Mrs. Sanborn, received on the campus of Grafton Hall. The young ladies of Grafton Hall danced some beautiful folk dances in costume on the lawn, and refreshments were served.

Everything about the celebration was most successful in every way, and much care and forethought were exhibited in the smooth and orderly course of all the events.

Mrs. Grafton was the daughter of the Hon. John Ward Gurley, first attorney-general of Louisiana, and Grace Hanfield Stackpole, said to have been the handsomest woman of her day in England."

After spending three years in the Boston Latin School, which he entered in 1843, the present Bishop spent a short time at the Phillips Andover Academy, where he was attacked by a trouble in the eyes so that he was obliged to continue his education with a private tutor.

Of the early days of the Church of the Advent, Bishop Grafton's chief work prior to his consecration, Mr. Winslow says: "The Church of the Advent had begun its important and eventful history December 3, 1844, in an upper room at No. 13 Merrimac Street, and after another change of habitation to a hall at Causeway and Lowell Streets it had found a home on Advent Sunday, November 28, 1847, in a commodious but rigidly simple edifice in Green Street. The establishment of this work in Boston (the name of which was suggested by Richard H. Dana, Jr., one of its charter members) was in sympathy with the so-called Oxford Movement, begun a few years before in England. The character and position of its founders and the Catholic and reverent nature of its practices could not be overlooked, and a deep impression was made upon the city, though so largely Socinian in its religion. Dr. Holmes, himself a life-long Unitarian, expressed the sentiment of the community in one of his classic essays, describing the venture of faith under the pseudonym of the 'Church of St. Polycarp,'—'For this was a church with open doors, with seats for all classes and all colors alike—a church of zealous worshippers after their faith, of charitable and serviceable men and women, one that took care of its children and never forgot its poor and whose people were much more occupied in looking out

for their own souls than in attacking the faith of their neighbors. In its mode of worship there was a union of two qualities—the taste and refinement, which the educated require just as much in their churches as elsewhere, and the air of stateliness, almost of pomp, which impresses the common worshipper, and is often not without its effect upon those who think they hold outward form as of little value.'"

Mr. Grafton became interested in the parish at the time when the Rev. William Croswell was rector, and was confirmed on May 18, 1851, by Bishop Eastburn at St. Stephen's chapel, to which the class from the Advent had been brought because of the refusal of the Bishop to visit that parish. Mr. Grafton entered Harvard Law School in 1851 and received the degree of LL.B. in 1853. "During this period," says Mr. Winslow, "the spiritual combat and conquest was going on in Grafton's soul. He began to form habits of religious observance, he acquired a belief in the real Presence in the Blessed Sacrament, and he used to walk from Boston to Cambridge to make his fasting Communion. Our Church had hardly begun to wake from its apathetic condition. Few Church publications were to be had and such activity as there was existed among the Romish clergy, largely employed in the circulation of controversial books, some of which reached the young man's hands, to complicate the struggle. It was obvious to him that the Low Church position then so generally held was not the true one and that the Catholicity of our own branch of the Church was the only true basis of its claims. It is not possible for the closest friend to reveal the struggles and trials of a mind and heart conscientiously seeking the light under such conditions. There was even a drawing to a political career. The anti-slavery cause commended itself greatly through the influence of Wendell Phillips, a kinsman, but the final, the heavenly-guided decision was reached that a greater good could be done to humanity by entering the Church. The writer has knowledge of a night passed in Trinity Church in New York, when the youth prayed that he might be taken away during the coming year rather than strength should be denied him to persevere in living on to proclaim, as he was beginning to feel it his duty to do, the Catholic Faith in our communion. His friend, Father Prescott, advised him that if God intended him to be a third-rate clergyman rather than a first-class lawyer or publicist, his duty was to enter the ministry than to seek any other profession. While pursuing his studies at Harvard under Father Prescott's influence Grafton finally determined to offer himself as a candidate for Holy Orders to Bishop Whittingham of Maryland, a saintly man whose sympathy and help was naturally sought rather than that of the head of the diocese of Massachusetts. At the last moment but vainly his friends made him definite offers involving worldly success, emolument, and fortune."

Mr. Grafton was ordained deacon in 1855 and priest in 1858, both by Bishop Whittingham. His ministry began as curate to Dr. Rich at Reisterstown, Md. Of this period Mr. Winslow relates this incident: "Father Grafton recalls that on the occasion of his first sermon with Dr. Rich there were only four persons present. Dr. Rich, a sincere and holy man, gave him one piece of sermon advice, 'Make your sermons short, for I have not myself the gift of listening to long sermons. Keep, while a young man, within twenty minutes."

From there Father Grafton went to Westminster, Md., as assistant to Father Prescott. In 1858 Father Grafton became assistant minister in King and Queen parish, Chaptico, and in 1859 he accepted a call to be curate of St. Paul's Church, Baltimore.

But the more important career of Father Grafton as a priest began with his determination to work for the revival of religious orders in the Anglican communion. At his request the rector arranged a weekly Communion at St. Paul's Church. "Father Grafton began to confer with persons whom he thought drawn to a higher and more devotional life. A few began to say that if a Religious Order were founded they would join it. The whole matter was placed before Bishop Whittingham. He was convinced of the desirability of having such institutions in our Church. There were many conferences on the subject." The Bishop "gave his blessing and agreed with Father Grafton that as he was now able to devote himself to it, the best thing would be to go to England to make a thorough study of the subject."

Father Grafton and Father Prescott determined upon this course, but first retired into retreat in preparation in "an empty old shack of a building on the southern coast of Fire Island, near the lighthouse, which was hired for the purpose. It was in December and quite cold weather. They went over in a sail boat from the mainland, taking a mattress and some bedding, and some few articles of food of the simplest kind. There was a small spring of fresh water near by. They had one good sized room to live in with a large open fireplace. But when it was cold, they had to surround it with a wall of matting to keep the warmth in. They cut up their own wood and did their own work. Father Prescott was the cook. They made a 'rule' and got up for the night offices at 2 A. M. They spent the morning in study and prayer, and made the Meditations out of Manresa. They translated from the Sarum Portiforium the services for St. Thomas' Day and kept the festival."

This was during the stirring days of the Civil War. An interesting incident is related by Mr. Winslow of how they were apprehended by Union soldiers as Confederate suspects, although Father Grafton had been well known as an active advocate of the Federal position while in Baltimore during the earlier days of the war. "It seems the night lamp and the visits to the lighthouse had been noticed and were reported to Washington. It was supposed that they were in league with a Confederate cruiser which was to land and destroy the lighthouse. The trunks and all their possessions were examined, but having given references to Dr. Dix and others in New York, the officer departed, leaving them in possession."

FOUNDING OF THE COWLEY ORDER.

In 1865 Father Grafton went to England, carrying a circular letter of introduction from Bishop Whittingham. He was kindly received by Dr. Pusey and others. "A meeting of some ten of the leading Catholics was called together by the Bishop of Brechin at All Saints', Margaret Street, to consider the matter. The Rev. S. W. O'Neil, curate of Wantage, and some others had been thinking of the Religious Life. Among them was the Hon. Charles Wood, now Lord Halifax. He honestly desired to unite with the promoters. The question of his vocation and duty was submitted to the Bishop of Oxford, and one other, who decided that for the good of the Church he ought to remain in the world. At this time some one asked Fathers Grafton and O'Neil if they knew the Rev. R. M. Benson. They were thus led to go to him and ask him if he would head the enterprise of founding a Religious Order. He said he would if Father Grafton would remain for the present in England, and Father Grafton threw in his lot with the learned and saintly man, joining in the foundation of the Society of St. John the Evangelist at Oxford."

Father Grafton spent the next few years in England and was in the front rank of Catholic Churchmen at the time and place when the conflict with Protestantism was at its greatest height. With Father O'Neil he "organized the first great London Mission. About 140 parishes took part in it, and 60,000 persons were estimated as attending the services daily. The result, giving a new impulse to the Church, was widely and thoroughly acknowledged throughout England."

In 1870 an arrangement was made whereby the clergy of the Society of St. John the Evangelist, the Cowley order, assumed charge of the Church of the Advent, Boston. This was arranged only by provision that a priest in American orders should assume the rectorship, and Father Grafton accordingly accepted that position. He was assisted by "such able men as Dr. Hall, the present Bishop of Vermont; Dr. Osborne, now Bishop of Springfield; Dr. Gardner, who was afterward President of Nashotah; the young and brilliant preacher, Father Coggeshall, and others. Some of the St. Margaret's Sisters were brought over in 1873, and the Sisterhood of St. Margaret, affiliated with the East Grinstead house, was developed." So far as was consistent with the work of a large parish, the rule of the religious life was maintained in the clergy house.

In the late seventies differences between the American and the English priests were developed and it was determined best that the American clergy should retire from the Cowley order. They were, therefore, honorably released from their vows and released to develop an American order of their own. The building then occupied by the Church of the Advent was transferred to the Cowley order and has since continued with the name of St. John the Evangelist's, while the parish of the Advent, with Father Grafton as rector, built its present edifice.

In 1888 he resigned the rectorship of the Advent with the intention of developing his plan for an American order. His plans were, however, changed by reason of his election to the episcopate of Fond du Lac, which he accepted, and was consecrated on St. Mark's Day in 1889 in the Cathedral of that see.

The story of his life from that time was taken up in Dr. Rogers' paper. The difficulties of the diocese and its poverty-stricken condition had been narrated by Dr. Dafter. Bishop Grafton's episcopate has been one of laying foundations in the diocese and of continuous work for the development of spirituality in the Church at large. "With all but a diocesan uniformity of ritual," says Dr. Rogers, "with from ten to twenty daily Masses, with conversions secured by repentance, and confessions increasing rapidly, there is surely cause for devout thankfulness."

Of his extra-diocesan work Dr. Rogers says: "The religious life throughout the Anglican communion was placed in a new light and greatly strengthened when our Bishop was consecrated, and continues to feel the good effect. The Confraternity of the Blessed Sacrament has grown and broadened its interests, Nashotah has been rebuilt and refounded by his influence. Legislation in General Convention has been profoundly influenced by him and those who rallied to his leadership.

"His work amongst the Old Catholic, and the Eastern Church, by his visit to Russia and correspondence, has done the Church tremendous service. And his writings are circulating throughout the Anglican communion. The Bishop of London wrote words of warmest commendation and from Australia another Bishop wrote, 'I am giving *Christian and Catholic* to my lay readers to use in place of sermons.'"

"IT IS ONLY the contrary wind that can bring the joy of the harbor. Rest remains only for the people of God, for the men who have taken life as He gave it to them, and given Him thanks in the midst of it, and trusted in Him for the way of it."—*Bishop of Stepney.*

DARWINISM: IN POLITICS AND RELIGION.

By Henry Jones Ford.
Professor of Politics, Princeton University.

II.—What it is.

WHAT is this thing, Darwinism, whose advent in 1859 is regarded as a great epoch in the history of thought? Essentially this: that all the forms of life have been fashioned from primordial life-stuff under the moulding influence of secular accidents. As a historical process this moulding influence has produced a succession of types along various lines of development, and these types are what naturalists classify as species, each species including groups, which along with general resemblance are distinguished by particular differences, because of which naturalists classify them as varieties. Such variation may be species in the making. If by superior fitness to conditions a particular variation persists while the other variations die out, eventually the victorious variation appears as a distinct type or definite species, the spread of which incidentally leads to fresh variation through the diversity of conditions to which the species is exposed. Thus from geologic age to geologic age there have been vast changes in the earth's fauna and flora. How great such changes may be is forcibly impressed upon visitors to our museums of natural history by relics of the dinosaurs—huge reptiles—some of which must have been from forty to sixty feet long and ten to fourteen feet high. They must have had a world-wide distribution, as their remains have been found in every continent, and yet the entire race is now extinct, while an entirely different order, the mammalia, is in possession of the world.

Facts of this kind are now matters of familiar knowledge, that startle nobody. Why, then, did Darwin's *Origin of Species* make such a prodigious sensation when it appeared? It was owing to a bias of thought at that time, to which the idea of evolution was repugnant, and this bias of thought, upon grounds since seen to be insufficient, assumed to represent the proper and orthodox view. The traditional opinion was that species had been fixed in the beginning. Linnaeus, the eighteenth century naturalist who first gave precision to biological nomenclature, said: "We reckon just so many species as there were forms created in the beginning." The current notion was that the world had been called into being and that all its species had been called into life by a process of sudden achievement. In Milton's "Paradise Lost," the quality of suddenness is strongly emphasized. The poet says:

> "The grassy clods now calved; now half appeared
> The tawny lion, pawing to get free
> His hinder parts—then springs, as broke from bonds,
> And rampant shakes his brinded mane; the ounce,
> The libbard, and the tiger as the mole
> Rising, the crumbled earth above them threw
> In hillocks: the swift stag from under ground
> Bore up his branching head: scarce from his mould
> Behemoth, biggest born of earth, upheaved
> His vastness: fleeced the flocks and bleating rose,
> As plants: ambiguous between sea and land,
> The river horse and scaly crocodile.
> At once came forth whatever creeps the ground,
> Insect or worm."

Here creation is described as it were an escape from a subterranean prison. It requires all the poet's energy of diction to keep the scene from appearing ridiculous. In place of this grotesque notion, Darwin proposed the theory of formation of species by gradual development. That is to say, that creation, instead of being sudden and final, is a continuous process, a gradual unfolding of destiny, so that conduct here and now is fraught with tremendous consequences. Those consequences may not be fully revealed until future ages, but they are being determined day by day. And this is universal law, to which every living thing in its sphere of existence is subject.

The idea was not original with Darwin. It had long been afloat in the atmosphere of thought. Darwin, himself, was careful to point this out. In his preface to a later edition of the *Origin of Species* he mentions a series of forerunners, extending back to Aristotle, who in a striking passage gave in outline the theory of natural selection. Aristotle said:

> "Wheresoever, therefore, all things together (that is, all the parts of one whole), happened like as if they were made for something, these were preserved, having been appropriately constituted by an internal spontaneity; and whatsoever things were not thus constituted, perished, and still perish."

Bishop Gore, in his Bampton lectures on "The Incarnation," notes that Augustine and other early Christian writers advance the idea that nature represents a gradual evolution from original germs.*

What Charles Darwin did was to seize, clarify, and fix this idea that had long been afloat. He approached it, not as a philosopher, but as a naturalist. Evolution is not one of his terms. He is not deducing anything from an abstract principle, but his observations having suggested the notion that species may have been formed by derivation, he proceeded to make an examination of all accessible facts to see whether the notion is sound. Thus his conclusions are reached by rigorous induction. His style has no virtues save those communicated by manly sincerity and directness; its movement is thoroughly pedestrian; never any flights of fancy, but steady plodding through the successive categories of facts. The most striking quality is his candor. His attitude is always that of a man intent, not on making out a case, but on ascertaining the truth. He notes the weak points in the theory. For instance, he remarks:

> "On this doctrine of the extermination of an infinitude of connecting links between the living and extinct inhabitants of the world, and at each successive period between the extinct and still older species, why is not every geological formation charged with such links? Why does not every collection of fossil remains afford plain evidence of the gradation and mutation of the forms of life? We meet with no such evidence, and this is the most obvious and plausible of the many objections which may be urged against my theory."

In the light of knowledge collected since, the answer may now be made that this lack of paleontological evidence was due to the fact that geological strata had not then been thoroughly examined. It is just here that the strongest confirmation of the theory has been obtained, since the publication of the *Origin of Species*. In this, America has taken a prominent part. The discovery of toothed birds by Professor Marsh, in the cretaceous deposits of this country, completed the series of transitional forms between reptiles and birds. In this country, the series of ancestral forms of the horse was worked out, until its biological history could be displayed stage by stage, beginning with Hyracotherium, a four-toed animal, no bigger than a fox, who lived in the Eocene age, estimated at from two to three million years ago. At that time western North America was a country of numerous shallow lakes, in whose reedy margins lived a host of animals unlike any now living, but among them were the ancestral forms of the rhinoceros, the tapir, and the horse.

Natural selection, which Charles Darwin regarded as an integral part of his theory, was suggested to his mind by the artificial selection carried on by breeders. It is well known that by weeding out plants or animals not true to the desired type, and breeding from those selected as approximating the desired type, remarkable results have been obtained in producing special strains or varieties. Charles Darwin conceived the idea that what breeders accomplish by a rapid, intensive process, nature accomplishes by a slow and gradual process, through the advantage enjoyed by plants or animals possessing a superior adaptation to the conditions under which they are produced. Thus the fittest survive, while the unfit die out. Hence, by gradual adjustment of life to its environment, under the diversified conditions of air, soil, and water, from age to age a great variety of forms of life are produced. All orders, species, and varieties that ever existed or that now exist have been formed by gradual increment of advantageous variation. While Darwin regarded natural selection as the main factor, he admitted auxiliary factors, the most important of which being sexual selection. Evidence in regard to the operation of that factor occupies the greater portion of the space of his work on *The Descent of Man*.

The relative importance of the various factors of organic evolution described by Darwin has been the subject of continuous discussion ever since and has been the occasion of wide differences of opinion. Those who care to go into technical details will find a luminous account of the controversies waged in this field, in a work entitled *Darwinism To-day*, by Professor Vernon L. Kellogg. But the validity of the general theory, namely, that all the forms of life have been evolved from antecedent forms, is firmly established and universally accepted. Darwin's son, Professor G. H. Darwin, has made a cosmic application of the doctrine of natural selection, finding in it the explanation of the stability of the atomic combinations represented by the chemical elements. They, like the dominant or-

[*Continued on Page* 266.]

* *The Incarnation of the Son of God.* By Charles Gore. Charles Scribner's Sons, 1891. Page 140.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

CHILDREN'S COURTS AT HOME AND ABROAD.

THE story of the rise of Children's Courts in other lands, in the opinion of the London *Municipal Journal*, is the prototype of the history of this movement in England. Indeed, as the *Journal* points out, geographical position seems to have but little determinate effect on the general lines of growth of the human individual or the corporate city. The stages of progress in this, as in other civic developments, have universally been, firstly, the stirring of civic consciousness in the individual and the formation of a group; then the bugle-call to city activity and the action of the municipality; and, finally, the legislation of the state.

In England the children's courts of Manchester, Bolton, Birmingham, Bradford, and Taunton have preceded Mr. Herbert Samuel's children's bill; in the United States the widely-adopted principle of a juvenile court was initiated in the city of Boston, while Australian legislation on this matter owes its birth to the energy of a single state department in Adelaide.

Massachusetts initiated children's courts as far back as 1863, when it passed a law separating the child in court from the criminal adult, but at first the law was only enforced partially in Boston. Similar legislation was passed in New York in 1877, leading to the opening of the first children's court in a separate building in 1902. Since then the maxim has been accepted in the United States that "the child who gets yanked into court is a victim, not a criminal," and twenty-one of the states have now framed children's court laws.

Of these, the regulations of the Juvenile Court of Denver, Colo., in the judgment of the *Journal*, are likely to prove to be the most helpful to would-be imitators. The quintessence of the Denver experience seems to be that "every case against a child must be judged more from the standard of the child than from that of the man. It must be judged more from the laws and rules that control child life than from those that should control the lives of adults."

Canada woke up to the desirability of the separation of juvenile from adult offenders in 1893, and in the following year a children's court was established in Toronto. The Youthful Offenders' Act of the same year provided that "the trials of young persons apparently under the age of sixteen years shall take place without publicity, and separately and apart from the trials of other accused persons, and at suitable times to be designated and appointed for that purpose."

Of the English colonies, South Australia was the first to devote attention to its delinquent children, the original fermentation issuing from its State Children's Department in 1890. As in the case of many other reforms, its advocates started work on permissive lines. A room on their premises was set apart for a children's court, and another apartment was given up as a place of detention. In 1895 "permission" was legalized by the State Children's Act, a most thoroughgoing enactment which enables the Children's Department of the state to care for the interest of the child throughout its legal infancy in a manner hardly possible for a larger community, such as England or the United States. The State Children's Act established a State Children's Council, a body appointed by the governor, consisting of six men and six women, and into the hands of which the administration of the Act is unreservedly placed.

Western Australia, by its State Children's Act, 1907, has added its voice to the general desire for the separation of juvenile offenders. The principal clauses dealing with the matter are:

"18. (1) The Governor may establish special courts, to be called children's courts.

(2) Every such court shall consist of a special magistrate, and shall have jurisdiction within the area named in the order-in-council.

(3) In the absence of the special magistrate, or in places not within such area, the jurisdiction of a children's court may be exercised by any two or more justices of the peace."

In South Africa, Cape Colony alone has so far considered the question of the contamination of youthful offenders, and that only of recent date, the 1904 act following the generally accepted principle that children awaiting trial should be guarded against the taint of prison influences.

A bird's-eye view of the question in Europe substantiates the opinion that the children's court movement has become one of national urgency.

Germany, mainly through the endeavors of Dr. Freundenthal, is now establishing its first children's court in Frankfort, on the lines of our institution in Birmingham.

Sweden has recently sent a barrister to America to study the prevailing system of the treatment of the juvenile offenders; Norway is warmly discussing the subject; and the thin edge of the wedge has been introduced into Italy through her institutions for criminal children in Pisa, Milan, and Turin; and in Belgium, Holland, and Switzerland, where children's courts do not exist, experimental efforts are being made to save the respective states from that most costly of manufactures—the ruined lives of future citizens.

MAKING HEAVEN OF OUR STREETS.

There are still those who continue to feel doubtful about the outcome of municipal life in America, but close students are coming more and more to take a hopeful view, basing their judgment upon a growing group of significant facts. Such organizations as the National Municipal League and the American Civic Association are known to hold such views because they see so many evidences of progress, although by no means overlooking the distressing features and conditions. As illustrating our idea of the facts upon which such students and bodies base their conclusions, we may cite the case of Riverside, Cal., which under its new charter, modelled on the recommendations of the National Municipal League, has provided for a park commission and a tree warden. The former has absolute control of the parks, streets, and avenues of the city, and the latter is their active member. All ordinances of the city referring to the streets and parks provide that no one shall plant, trim, or dig out any shade trees on or along the streets and avenues of the city without first getting permission from the board of park commissioners. The board, so far as the money is available, is doing all the planting and pruning of the street trees. It is taking out on many streets the few unornamental trees which were originally planted there, and is aiming to secure symmetry along these streets. At first the people were very much opposed to the idea, but after a brief struggle they accepted it, and are now rejoicing in the fact that this little city is well on the way towards the making of a "city beautiful." The tree warden is an enthusiastic idealist. "His hope is to go to heaven," so one correspondent declares, "from the most beautiful place on the earth," and that is to be Riverside. He is an old man, over seventy-five years of age, and he is doing magnificent things with the energy he has left, teaching the people how glorious a thing it is to have the beautiful trees surrounding them on all sides. Universal coöperation is the rule now with our streets. No one attempts to dig out a tree without first having permission, and it is not dug if it is a necessary factor in the making of that particular street more beautiful. No one attempts to prune a tree, however far from the center of the city, without first having permission and getting the idea of the tree warden as to the manner of pruning the same. No one attempts to plant trees along the front of his place without first coöperating with, and having the suggestions of, the tree warden and of the park commission.

"We were successful also, through the generosity of one of our leading citizens (now the mayor) in getting a splendid playground for our school children, and we are equipping it this year to the extent of $7,000. We hope—we believe in fact—that we are going to make a 'city beautiful,' and that it will be something to be proud of, and proud to live in. . . . And I want to say also that our first council elected under the new charter is a splendid success. We have centered in our mayor almost the entire responsibility of the city government; he is our executive, with the power of appointing such men as the chief of police, street superintendent, the library board, the school board, etc., the last two with the consent of the council. He has absolute authority over the chief of police and the street superintendent—these offices are now being administered with the welfare of the people in view. We never have had a better run city, and if we only succeed in getting a strong, vigorous mayor, we can have a pure, wholesome, and successfully admin-

istered government. We have the recall and the referendum, and will use them if necessary."

Riverside is not a large place, but it is a type, and its class is growing with an encouraging rapidity, for there is springing up a healthful competition in the doing of good things which augurs well for the future.

SOCIAL PIETY.

Social piety seeks first the Kingdom of God among men, and in all the complexity of the world's life demands the realizing of this heavenly ideal. It requires the exaltation of the interest of all above the interest of any. It heeds the call of Christ to the service and the sacrifice to which we are constrained by love of Him who died for all that they which live should not live unto themselves, the Head of the body, in whom we are made full. It does not fail of its reward. He that so loses his life saves it. Of the whole that is enriched by my service, I am a part. The larger life is the life of the brotherhood. I attain to the larger life, and apprehend divinely given possibilities, that for which also I was apprehended by Christ Jesus, as I recognize the fact of fellowship and for love of the Head give myself to the service of the Body. This is social piety.—CHARLES L. CARHART.

THE PEOPLE'S PROPERTY.

One of the first measures adopted to win the people, young and old, was the public proclamation that the property was their own, and that it remained with them to look after it as they would after something they had bought and paid for with their own money. Beginning with proprietorship, it was an easy matter to lead the children to the self-government proposition. At first police and sanitary departments were organized among the boys and girls, and it devolved upon them to assist the custodians in the preservation of good conduct and cleanliness. Then followed the establishment of a playground city government. An election was held, and the second election is now under way, in which all the features of a municipal election are carried out to the minutest detail. In this way the young people are not only interested and held interested in the government of their grounds, but they are incidentally educated in the first principles of good citizenship.—*From the Report of the Newark Playground Commissioners.*

THE THIRD HAGUE CONFERENCE—A CONFEDERATION?

Already the details of the Third Hague Conference are coming to be discussed, and the question is being asked with increasing frequency, "Is the conference the first step to a confederation—that is to say, a political union of the states with legislative and executive power; or is it an institution composed of the diplomatic representatives of the various countries with the power to legislate *ad referendum?*" It can be seen on very slight reflection how such a tendency and such a discussion must help in the creation of a still stronger sentiment for international arbitration.

LENGTHENING HUMAN LIFE A THIRD.

Asserting that a scientific calculation recently made by him shows that the adoption of hygienic reforms already known and entirely practicable would result in lengthening human life in America by one-third, or over fifteen years, Dr. Irving Fisher, of Yale University, head of the Committee of One Hundred on National Health, suggests that it would be a most profitable investment for insurance companies to appropriate funds for the promotion of public health.

MAN was made to be a citizen, Dr. Fairbairn declares, and all his religions witness to his yearning after his end, his passion for the fulfilment of his being . . . Jesus Christ comes as the Way to the City, the Truth from God which gives the Life of God, so creating the new or filial humanity, whose units are as He is, sons of God . . . God being God, the home of all rectitude, truth, and graciousness, would never have made a world He did not mean to redeem; and Jesus Christ, the chief Corner-Stone of the city designed from eternity, its creative and normative personality, appeared in the fulness of time to bring in the everlasting righteousness.

"No, ye students of the working classes, you cannot deal with us as you deal with the creatures and the objects of a lower order. But 'brother' is an open sesame to every heart, even though each heart may have a beat all its own." —*From the Letters of a Workingman.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

THE CAPTURE OF JERICHO.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: V. Belief. Text: Heb. 11:30.
Scripture: Josh. 5:13-15; 6:8-20.

WHEN Caesar crossed the Rubicon, he exclaimed, "The die is cast." When the Hebrews had crossed the Jordan and its waters had closed again behind them, for them, too, the die was cast. Retreat was impossible. They must take possession of this land or they themselves would be driven out, or exterminated.

But their entrance into this land was something more than a military campaign. The difference is well illustrated by the history of the first few days there. Instead of warlike preparations, they took at least eleven days for religious ceremonies. Their crossing of the river had proved them men of faith, as we have seen. As a result, and as recognition of this fact, the men were all admitted into full covenant relationship with God by the rite of circumcision. This in itself was an act of sublime faith, for it involved the temporary crippling of their fighting strength. Then the Passover was kept. These heroes accepted the promised land from God, and their first act upon it was to dedicate it and themselves to Him. Their action emphasizes the great importance of a spiritual preparation in any undertaking for the Lord. We would do well to heed this lesson.

To those who look only upon that which may be seen, it would have been difficult to show the wisdom of the action referred to above. Yet the outcome proves the wisdom of the course pursued. The first verses of our lesson bring out the result of this spiritual preparation. That result was an alliance with the unseen hosts of the Lord. Joshua, spying out the walls of Jericho, meets the Prince of angels. He learns that the angels are going to fight for them. He places himself and his forces at the direction and disposal of this One, who does not hesitate to accept divine honors. You will understand this better if you will ignore the chapter division. The opening words of chapter 6 follow immediately upon the closing ones of chapter 5. Joshua is directed what to do, and the "Captain of the Lord's host" plans the taking of Jericho.

The next step is a notable one. By taking care of the spiritual preparation first of all, they had shown a happy contrast to the unbelief of their fathers. They now crown that faith by *an open confession to their enemies of the alliance they had made with God.* That, from one point of view, is the significance of their strange conduct. It was all in direct obedience to the direction of the "Captain," but it nevertheless involved their appearing before their enemies in what must have been for the time a ridiculous light. It takes no moral courage to confess a faith in spiritual things before those who believe in them. But when the demand is for a course of action which brings out the world's charge of "foolishness," then we need that courage. These men accepted the odium. The thing commanded was certainly strange, and humanly speaking utterly inadequate for the accomplishment of the result aimed at. For that very reason it was a confession that they were relying upon something else than their own army.

There is a beautiful lesson of constancy among the many set forth by this incident. Each day they did what was commanded for that day. They did this in spite of the fact that after the first day they were commanded to do exactly the same as they had done before, with no apparent result. We may well believe that they were helped to do this by the fact that they had made their open confession when they made the march on the first day. It always helps us to do our duty when we come out squarely on God's side.

Surely the repetition of the march day after day had an effect upon their enemies. They no doubt began by deriding. But when the mocking had no effect, and day after day the march continued in solemn silence save for the music of the bugles, there must surely have been great misgivings of heart. Not understanding the significance of what they saw, the

Canaanites must have experienced that dread of the unknown which makes panic easy. Having seen the crossing of the Jordan, their enemies would not be at all reassured when they perceived that the march had religious significance. This they would gather from the place of honor assigned to the Ark.

The fall of the city was designed to play its part in the progressive training which God was giving His people. At this entrance into Canaan, Israel was going from a lower to a higher stage of faith. Up to this time, since leaving Egypt, they had had with them the pillar of fire and cloud, telling them of God's presence with them. They had also been fed by the manna, which was a daily reminder that God was taking care of them. Now both of these symbols were taken away. The fall of Jericho, added to the crossing of Jordan, was designed to help them realize that God was present with them even though the symbols had been withdrawn. They were thus enabled to go on to that higher faith.

It is interesting to note that the people were kept busy. Each day there was something definite to do. The work confronted them. The work was of a magnitude utterly beyond their own powers. They had no means of their own for breaking down the walls of Jericho, just as they had had no means of crossing the Jordan. God directs the work in certain well defined ways. They were so busily occupied in doing and obeying that they had no time for doubt. It was only in after years, when they had settled down to the peaceful possession of their homes, that they began going astray after strange gods. We to-day have plenty of work to do. If any one lacks faith, let him go to work helping to do the many things which need to be done.

To us Christians, the whole world is a promised land. God will deliver it to us when we give the same obedience of faith given by the Hebrews before Jericho. What we need is *faith,* for it was "by faith the walls of Jericho fell down after they were encompassed about seven days." Note that the faith which brought down the walls of Jericho was not mere *thinking.* Faith involves action.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

RESPONSIBILITY FOR THE BALDWIN LECTURES.

To the Editor of The Living Church:

FOR the sake of a better understanding of the question of responsibility for the recent "Baldwin Lectures," permit me to state:

1. The lecturer has not "on numerous other occasions spoken as a lay reader by authority of his Bishop in our churches." On various occasions, in various places, and long before the advent of our present Bishop, he has been invited to give lectures and addresses; often of a very helpful character. He can therefore scarcely be regarded as a discovery of, or a protege of, Bishop Williams; he has never had from the present Bishop a license as lay reader.

2. The negative paper—as we could not but regard it—given by the lecturer at the Church Congress a year ago, was subsequent to his appointment to the Baldwin lectureship.

3. The nomination to this lectureship is made by the Bishop, but the appointment is made by a board of trustees. The responsibility must therefore at least be shared by those who endorse the nomination and so give it effect. And that, in this case, means a body of leading Churchmen, of long residence in the diocese; and, as we know, of undoubted loyalty to the Church and to the intent of the trust.

4. The expectation of those who chose him was that Dr. Wenley would make a strong, constructive argument for "The Establishment and Defence of Christian Truth." Had there been the slightest anticipation of what he would give in these Baldwin Lectures, he would not have been either nominated or appointed.

5. How radically opposed is the position of Dr. Wenley to that of Bishop Williams, let the following brief extracts from a convention address of the latter make clear:

"Let me make my personal position perfectly plain. You are entitled to know it because I am your Bishop.

"I believe with every fibre of my being in the Incarnation, the Divinity and Deity of Jesus Christ. I feel as assured of that truth as I do of the precession of the equinoxes. My whole faith, hope, and life are built upon that foundation.

"I also accept the traditional view of the Virgin Birth of our Lord. It seems to be demanded by the facts. It seems to me also the natural and historical interpretation of the article of the Creed."

In view of all these facts, abundantly understood at least by his own clergy, our beloved Bishop should be freed from imputations which, were there basis for them, would leave upon his name the shadow of dishonor and perfidy. The undersigned, as a priest of his diocese, feels compelled, in the interest of the Church of God, in the interest of truth and justice, to ask your publication of this statement. WILLIAM FREDERIC FABER,

Detroit, Mich., June 7, 1909. *Rector St. John's Church.*

To the Editor of The Living Church:

IN your recent comments upon the Baldwin Lectures you declare, "we shall speak . . . with charity and tolerance." May I say that, in your last paragraph, where you condemn the Bishop of Michigan, you fail sadly to keep this resolution, but through inadvertence, as I take it, you are not in possession of the facts. It has occurred to me that you would care to have information which would enable you to set this right. Let me record, therefore, that the facts are as follows:

The suggestion that I should consider appointment to the lectureship came to me from members of the Hobart Guild; it reached the Bishop from the same source, and was no original motion of his. Further, I have never spoken in our churches under his authority or license, although I did so speak under that of the late Bishop, and at his personal request. Like you, if I apprehend your attitude correctly, I do not regard the appearance of laymen in our pulpits with favor, and have expressed myself to this effect repeatedly. Thus, I have spoken in our churches on but three occasions in thirteen years, and then under pressure. The last time was so far back as 1903. It follows that the Bishop is nowise to be saddled with such responsibility as you, lacking knowledge of the circumstances, very naturally suggest. I may add that I have not deemed it necessary to consult him on the subject of this letter. I am, etc.,

Ann Arbor, Mich., June 9, 1909. R. M. WENLEY.

[Attention is directed to an editorial review of these letters.—EDITOR L. C.]

THE GENERAL SECRETARYSHIP.

To the Editor of The Living Church:

WHEN the position of General Secretary to the Board of Missions was last vacant, several articles appeared in the Church papers advocating the election of a Bishop of the Church as General Secretary. The fact that such was not without precedent in the Anglican communion, that the importance of the work well deserved the best men the Church could furnish, that a Bishop would be the better able to coöperate with the Bishops of the Church, and that a selection from the House of Bishops would be the safer choice, since the choice would have been tried in a most important sphere of usefulness and his qualities better known than one taken from parochial life, such were some of the reasons advanced in advocacy of such action.

So well was the suggestion received by the Board of Missions that the choice was made, first, of the late Bishop Dudley of Kentucky, but when he declined it seems that the Board of Missions became discouraged in their effort to secure a Bishop for the position and a parochial clergyman was elected.

In addition to the reasons then presented, all of which are as true now as then, it seems to me that there are greater reasons for again making the effort to secure for the successor of the Rev. Dr. Lloyd a member of the House of Bishops.

I hope nothing that I shall say will be interpreted as in the least reflecting upon the Rev. Dr. Lloyd, who has in such an exceptional manner faithfully and efficiently served the Church as General Secretary to the Board of Missions. Nor would I leave the impression that I am criticising him for at last accepting a call to the episcopate. I feel on the contrary that had he continued to decline such elections, his influence would

have brought greater reflection upon the episcopate than the loss of his services to the Mission Board would justify.

But in the light of past experience, will it not be wise to take such action for the future as will prevent a repetition of what seems an unfortunate condition?

Should some parochial clergyman be again chosen as General Secretary, in direct proportion to his usefulness and success as General Secretary will he become a popular candidate for the episcopate, and we may reasonably expect to find either the office of General Secretary soon vacant or, what I consider far worse, elections to the episcopate repeatedly declined.

The work of the Mission Board has grown to such an extent and is so exceedingly important that, in my judgment, there should be some way by which the tenure of office of the General Secretary all the prestige of his order and all the ex- attends the position of Diocesan, and this can be accomplished by electing a diocesan Bishop to the office of General Secretary.

In that case, however efficient the General Secretary should become, no diocese would think of electing him, since he would be ineligible to such a position. He would carry to the office of General Secretary all the prestige of his order and all the experience he had gained as a Father in the Church. The Board of Missions, being composed of Bishops, priests, and laymen, why should it not be just as proper to select the Secretary from one order as from the other? And since, by a recent law of the Church, a Bishop who resigns his diocese does not lose his seat in the House of Bishops, why should not this most important work of the Church claim the services of the very best man to be found, whatever his order in the ministry may be?

Natchez, Miss., June 10, 1909. E. STERLING GUNN.

To the Editor of The Living Church:

NOW that Mr. George C. Thomas has been called to the Church Expectant and Dr. Lloyd has accepted the Coadjutorship of Virginia, it will be a difficult task for the Board of Missions to make a selection to replace these remarkable personalities. In regard to the secretaryship which has been so ably filled by Dr. Lloyd, I have a suggestion to make which I am sure will meet with the approval of the whole Church. Can anyone suggest a better name than that of Bishop Rowe, a man who for fifteen years has labored in one of the most difficult missionary fields of the Church, and one who knows missionary difficulties, not from observation and mere hearsay, but from actual experience; a man who possesses keen business principles and executive ability of a high degree, coupled with a lovable disposition and a real missionary spirit which has made him beloved by every one who has had the privilege of coming in contact with him? With such a man leading the forces at the Missions House, fresh and increased vigor would be infused into the missionary cause.

It may be argued that Bishop Rowe declined the missionary bishopric of Western Colorado, but it must be remembered that the work was of the same rough nature and would have taken him away from home almost as much as his work in Alaska. The general secretaryship of the Board of Missions is perhaps in some ways the most important position in the whole Church, and I know of no man who would be as acceptable, should Bishop Rowe confer the blessing on the whole Church by accepting it. Yours sincerely,

C. HERBERT SHUTT.

St. Peter's Rectory, St. Paul, June 12, 1909.

VISITORS TO SEATTLE.

To the Editor of The Living Church:

IN behalf of the rector and members of Trinity Chapter of the Brotherhood of St. Andrew of Seattle I extend a cordial invitation to all clergy and Brotherhood men who are planning to visit the Alaska-Yukon-Pacific Exposition in Seattle from June 1st to October 15th this summer, to attend services at Trinity, and also the meetings of the Brotherhood chapter, which are held on the second and fourth Tuesdays of the month. I would be pleased to receive in advance the names of all such and the date on which they expect to be in the city, in order that we may make certain arrangements as to Brotherhood meetings. We have just had the pleasure of a visit from the Rev. Hugh L. Burleson of the General Board of Missions.

320 Colman Bldg., GEORGE H. PLUMMER,
Seattle, Wash., June 9, 1909. *Director.*

AS TO RELATIONS WITH THE SWEDISH CHURCH.

To the Editor of The Living Church:

ARRANGEMENTS are being made looking toward a meeting with the Archbishop of Upsala on the part of the Commission lately appointed by the Archbishop of Canterbury, under Resolution 74 of the late Conference. As the only American member of that Commission, and feeling that our interests are by no means secondary in the matter, I am preparing to visit Sweden again early in September. There are doubtless many capable of making useful suggestions, and there are doubtless others who would simply urge me to be careful. I am most anxious to be careful; am anxious also for suggestions.

Marquette, Mich., Faithfully yours,
June 11, 1909. G. MOTT WILLIAMS.

"LLOYD'S CLERICAL DIRECTORY" TO BE RESUMED.

To the Editor of The Living Church:

KINDLY give me space in your widely-read and valuable journal to announce that in obedience to the suggestions of some of our Bishops and clergy and at the request of others, I am now engaged on the preparation of a fourth issue of *Lloyd's Clerical Directory*. Will secretaries of conventions and editors of diocesan magazines kindly note that my address is: Office of Grace Church, Wabash Avenue and Fifteenth Street, Chicago, Ill.? FREDERIC E. J. LLOYD.

CENTRAL NEW YORK ON WOMAN SUEFRAGE.

To the Editor of The Living Church:

IN the report of the convention of the diocese of Central New York, in the issue of June 12th, a false impression is conveyed in regard to the attitude of the convention toward the resolution introduced by the Rev. W. B. Clarke. Your report states:

"A resolution placing men and women on an equal footing as far as voting in parish meetings is concerned was defeated by a very close margin."

As a matter of fact, no vote was taken upon the original resolution. As soon as it was presented and had been seconded, a motion was made that the resolution be laid upon the table. It was upon this motion to table that a *viva voce* vote was taken, and a division demanded, and if my memory serves me correctly, it was tabled by nearly a two-thirds vote. This, however, would not clearly indicate the attitude of the convention toward the resolution, as presumably some voted against tabling with a wish to speak against the resolution.

Clayton, N. Y., Yours sincerely,
June 11, 1909. THEODORE HAYDN.

DARWINISM: IN POLITICS AND RELIGION.

[*Continued from Page* 262.]

ganic forms, exhibit the operation of the principle of survival of the fittest. Professor Darwin expounded his views at length in 1905 in his inaugural address as president of the British Association for the Advancement of Science. And, not only in biology and physics, but also in politics and ethics, the scientific thought of the age is presided over by Darwinism.

AT CANDLE-LIGHT.

Soft shadows fall across the hills,
A holy hush the greyness fills;
Birds fold their wings, and o'er the grass
In spirit guise, dreams silent pass;
And stars are sentineled for night,
At candle-light.

Through windows blurred, red home lights burn
Toward whose warm rays, feet anxious turn;
Sleep's shelter creeps 'round crown and cot,
And fears are fled and foes forgot;
And kneeling children lisp prayers low,
At candle-glow.

EMILY BEATRICE GNAGEY.

"ONLY WITH the candle of the Lord in your hand will you be able to read aright the mystery of your own life." —*Selected.*

LITERARY

THE ALCUIN CLUB TRACTS, VIII-IX.

The "Interpretations" of the Bishops and their Influence on Elizabethan Episcopal Policy (with an Appendix of the Original Documents). By W. M. Kennedy. New York, Bombay, and Calcutta: Longmans, Green, & Co.

The Edwardian Inventories for Buckinghamshire. By F. C. Eeles, F. R. Hist, S., F. S. A. Scot. From Transcripts by the Rev. J. E. Brown, B.A., vicar of Studham. London, New York, Bombay and Calcutta: Longmans, Green, & Co.

These two books are illustrations of the great advantage the student of history of to-day has over his predecessor of fifty years ago. Then these documents and those like them lay buried in the British Museum or in the Rolls office, almost inaccessible, and decipherable only after long and patient study; to-day they are to be bought, carefully printed and edited by expert editors, having been patiently deciphered. The printing of documents which the last forty years has seen has well nigh revolutionized the generally accepted views ot many historical subjects, as for instance of the Reformation. We have to-day in the Rolls series, the publications of the Royal Historical Commission, the reprints of the Historical Society, of the Alcuin Club, and of many others, access to the original sources of which were either unknown or inaccessible to the historians of the first half of the nineteenth century and later. For this reason the writers of that period are being rapidly superseded by more accurate historians, who with the aid of the sources, printed and accessible, can present a truer portrayal of past events. Not that the older writers deliberately presented a false picture, but they relied very largely upon printed secondary authorities which were readily procurable, and hence presented partisan and biased views.

There is no period where a knowledge of the *quellen* is more needed than the reigns of the Tudors—Henry VIII., Edward, Mary, and Elizabeth. Too often the authority for our knowledge of the facts has been the statements of authors who, through the blindness of prejudice, have presented garbled documents or distorted views. This has been changed, thanks to the labors of men like Gairdner, Frere, Hutton, and Lodge. Any student can read for himself the reports of Henry's commissioners as to the state of the monasteries, and better yet, the monastery and parish records, and so can realize the true state of the religious life of England and how Henry brought about the revolt from Rome.

These two books under review, which are published by the Alcuin Club, are especially valuable for the aid they give us of the liturgical usages of the Edwardian period and of the policy of the Elizabethan Bishops in that most troublesome reign.

"There can be no doubt that [the document published in the first of these] shaped the policy of Parker and his brethren in more respects than one, and represents a sort of mutual basis for the episcopal policy." The Elizabethan Bishops had to contend with a set of men who, under the influence of Geneva, had come to regard not only the vestments, properly speaking, but the surplice also, as rags of popery; the Marian persecution has caused them to be linked with the Inquisition and the fires of Smithfield. Hence the task of the Bishops was to get these men (and they numbered fully fifty per cent. of the clergy) to accept a minimum use, realizing as they did that the ornaments legalized by the Ornaments Rubric were impossible; it was no easy task, and their policy was not as successful as they deemed it would be. We get an idea of their policy from the documents given us in the volume, "The Interpretations."

The first manuscript printed is a "draft copy with corrections in Parker's hand. It comprised several subdivisions, viz.: (i) Some notes on the Royal Injunctions of 1559; (ii) on the Prayer Book; (iii) on burial; (iv) on matrimony; (v) on collation of benefices; (vi) a set of Latin Articles of Religion, and (vii) certain injunctions for deacons and readers." "The second manuscript is similar, but in some important respects different. The third manuscript is less comprehensive than the others and is not divided into sections."

That this document (for the three manuscripts are clearly different copies of the same one) was drawn up for the use of the Bishops, we think Mr. Kennedy has clearly established in the introduction. We may quote from Mr. Kennedy as to the difficulties which called forth this document: "Most of the vacant sees were filled, and the new Bishops entered upon a task of inconceivable difficulty. The Queen's support was unreliable. In both Church and State she inherited her father's capacity for making other people do her work and blaming them if things went wrong. . . . The strict requirements of the law lay clear before the Bishops set out in the Ornaments Rubric. But two reasons prevented this from becoming the standard of ceremonial: (1) The restoration or retention in use of the vestments was never 'within the bounds of possibility,' as the wholesale destruction of them during the Royal Visitation soon put the general observance of the rubric out of the question. Even where the old ornaments were retained it is probable that they were little in use, for whatever the law might be, the conduct of the commissioners was an object lesson which no one could afford to disregard. (2) It was undesirable. Even had the Bishops wished to demand the full pound of flesh, practical difficulties faced them. The whole religious life of the country was complicated by the new extreme Protestant party, to whom Anglicanism was only in a small and inadequate degree removed from Romanism." Hence it was that they determined to be satisfied with a less standard of conformity than the full letter of the law demanded. The document here published is the embodiment of this policy. It is an "example of the earliest attempt on the part of the Bishops to dispense with some of the legal ceremonial requirements rather than alienate the vast majority of the clergy. They began their administration by a compromise. The full Eucharistic vestments, legally provided for and ordered to be worn, were never demanded; they continued with a compromise and tried to retain a cope; they ended by a compromise, and were satisfied with the surplice."

The document itself is interesting and will repay reading, showing as it does what the Bishops thought necessary to provide for, and thus giving us a view of the state of the inner life of the Church at the time. In the Latin articles of religion, given in the Petty MS., the word transubstantiation is modified by the adjective scholastic, which, *it seems to us*, indicates that in the minds of the Bishops, only the mediaeval Thomist doctrine was not to be held. Again, the scarcity of clergy produced the necessity of utilizing lay readers in many parishes, hence the necessity of drawing up the injunctions for them. It is interesting to note from these the errors that Puritanism had brought into England. These readers, under the influence of Continental Protestantism, had evidently taken upon themselves to preach and to interpret Scripture, to administer the sacraments, to stir up strife against the ecclesiastical authorities, and to act as rectors of the parish in every way. We know that it was by means of these and by lecturers that the Puritans spread their teachings in England, and that these lecturers were the "thorns in the flesh" of the Stuart Bishops."

The second of these two volumes, the Edwardian Inventories, contains the inventories taken by the Royal Commissioners in Buckinghamshire during the eight months, beginning May 16, 1552, and ending January 16, 1553. They cover only a portion of the county, but they are valuable, as they give us knowledge of the vestments and ornaments used or possessed by the parishes in the last years of Edward's reign. This volume forms the third of the series of inventories put forth by the Alcuin Club; those of Bedfordshire and Huntingdonshire have been published.

The object of making these inventories is clearly set forth by the order of the Privy Council, taken the 3d of March, 1551: "That for as muche as the Kinge's Majestie had neede presently of a masse of money, therefore commissions shulde be addressed into all the shires of England to take into the Kinge's hands such Churche plate as remaigneth, to be employed into his hignes use." The object clearly, therefore, was not to destroy the vestments and ornaments as relics of superstition, but to realize money upon them. It was not religious, but financial. Whatever was of monetary value was inventoried, and only the barest necessaries were left for the use of the Church. What the Edwardian commissioners deemed necessary can be learned from the lists given in this volume, pp. 105-115. This book sets forth in clear, unmistakable terms the sacrilegious robbery of the English Church by the advisers of that "most religious and precocious boy," Edward VI., but also it gives us information as to the ritual usage of the English Church before it was "puritanized."

It must be realized before one forms a definite judgment of the liturgical use of the English Church, that these inventories are necessarily incomplete, that they represent only what the wardens considered of value, and that much private peculation and concealment of ornaments had been carried on. Moreover, a final estimate of the matter must be deferred until all of the inventories have been published. Notwithstanding, one can get a fair idea of the ritual ceremony, as far as the vestments and ornaments are concerned, from this volume; hence its value. . .

The method of procedure by which the Church was robbed was somewhat of this sort: "The commissioners caused the church wardens of the various local churches to appear before them at a convenient centre—bringing the ornaments belonging to each church, together with part of the inventory which had been left with them, and which the commissioners had signed. The commissioners went over the ornaments with the inventory, and if anything mentioned in the inventory was not forthcoming, they made a note to that effect on the back of the document. At the same time, a second series of indentures was made between the commissioners and the wardens, by which the latter 'received' from the commissioners a chalice and paten, a surplice, some linen cloths, and the bells. . . . . These few necessaries were 'to be reserved and safely kept until such time as the King's majesty's pleasure be further known.'" What further happened is not known, as Edward VI. died two months after these last were made.

These inventories bear witness to much that is interesting to us to-day. Reservation of the Sacrament seems to have continued in many parishes, while it had been given up in others; this is shown by the tense used in regard to the pyx. In the parish of Eddlesborough we read: "A pyxe of laten that the sacrament lyeth

in"; while in that of Chollsbury, "a laten pix that honge over the awter." Of course, no exact knowledge can be based upon this, for the variety of tenses may have been accidental. We refer our readers to the Introduction, pp. xx-xxii, for a discussion of this.

Incidentally we learn of the infrequency of Communion on the part of the laity during the later Middle Ages, or at least the immediate pre-Reformation period. At Slapton, houselling cloths are entered as Easter cloths; a "term not infrequent in the inventories of this date, and which bears eloquent testimony to the neglect of the Holy Communion on the part of the laity, who had come to regard it as one of the Easter ceremonies, almost as peculiar to that season as the Easter sepulchre."

We to-day are careful about the colors used in the ecclesiastical seasons, but we fancy that many will be surprised to learn what colors were in use in the parishes of Buckinghamshire. From these inventories we learn that there were vestments of white, red, crimson, green, *blue*, black, *yellow*, orange tawny, plum, *dun*, grey and red, *brown*, russet, carnation. These were not all in one parish, few parishes had more than three "suits" of vestments; yet these colors are all to be found in the inventories.

We cannot overestimate the value of the publication of these documents to the student of history. More than their value to the student is their value to the writer of history, for most of us have not the time or the training which is necessary to enable us to work over the sources, no matter how conveniently these are published; we must get our knowledge from the writers of history. What we should demand is that these base their statements upon the documents.

In addition, in view of the publication of these documents and of the handbooks based upon a more accurate knowledge of them, should we continue to demand from our candidates for orders the reading of the popular books of fifty years ago? Gibbon should be studied for style and for the philosophical grasp of history, but Gibbon's facts have to be corrected by more recent knowledge. Macaulay's style has never been excelled, but his facts—! There are books on the lists of some examining chaplains which are as antiquated as the books of science or medicine of fifty years ago—made so by the publication of documents such as we have before us.

H. P. S.

THE WAR CLOUDS THAT DID NOT BREAK.

BY ROLAND RINGWALT.

IT is the tendency of the human mind to remember a trifling occurrence rather than a calamity which neared and yet passed by on the other side. The child who has a tooth extracted remembers the sharp wrench, but forgets the dread of some contagious disease which after all did not invade the household. Among grown people we find the same mental trend; minor incidents are vividly remembered because they happened, tremendous possibilities are forgotten because they did not happen. Should an unexpected shower drive a picnic under cover, the lads and lasses will keep it in memory; should a cloud drift over one village and burst with devastating violence over another, the first village will scarcely think of its past peril.

The average child in our public schools learns that we attained our independence through the gate of war; that the next generation also fought with Great Britain; that the annexation of Texas brought on strife with Mexico; that the Union at one time seemed a house divided against itself; and that as the last century was on its deathbed we came to blows with Spain. Less important, perhaps, and yet by no means insignificant episodes, were the wars with Tripoli and Algiers; while, although there was no formal war with France, blood was shed in several combats at sea. On the whole, however, when we consider that our republic has more than a century and a quarter of history, we are apt to look on its annals as peaceful; that is, if we exclude the numberless Indian wars. If we come across references to skirmishes with pirates in the Mediterranean, the West Indies, or the far East, we rightly look on them as efforts on behalf of peace. So far we are right.

But are we right in thinking of our history as peaceful, and forgetting the long line of rumors of wars? In the dawn of the last century we might have had war with Morocco and Tunis; in fact the signs were very threatening. Such wars would not have been lengthy, and the American sailor was an overmatch for the Turk; but to carry on blockades and bombardments in a distant sea and an unhealthy climate is a tax on a young government with a half empty purse. It is superficial to say that Decatur's brief movement against Algiers was a mere episode, for if Decatur had not sailed, and Bainbridge had not followed, there might have been serious troubles with the Barbary powers. At least four wars with the North Africans—though threatening—never came to the fighting point.

Scarcely had the young republic cut loose from the island lion when our western frontier became the scene of continual quarrels between the Spaniard and the Anglo-Saxon. Washington and Adams never overlooked the possibility of a collision with Spain. How many school-boys of to-day have ever heard of Miranda? Yet Miranda's hints at a British and American alliance, a descent on South America, vast territorial acquisitions, power, trade, gold mines, and all that adventurous youth could desire, were stirring to the blood of our great grandfathers. Miranda's schemes came to nothing, he is only a forgotten visionary, but nevertheless there was a day in which William Pitt and Alexander Hamilton pondered over his suggestions. Burr and Jackson undoubtedly looked for a war with Spain; and several years later Jackson's course in Florida threatened an outbreak of hostilities between the nations. From 1815 to 1860 there were several occasions on which the ill treatment of American sailors in the West Indies might have brought on war with Spain, and the case of the Virginius was for a time a probable cause of strife.

George Washington's firm hand kept us from being drawn into the contest of the French Revolution, but a weaker President would have drifted into action with one of the combatants. Passing over the French aggressions of 1798, we come to the decrees and blockades which vexed the souls of Jefferson and Madison. France, though she did not impress our seamen, did our commerce more harm than England did, and a declaration of war against her was considered. Jackson's demand for the payment of the spoliation claims again jeopardized peace. During the struggle for the Union, France was so friendly to the South that she nearly involved herself in hostilities with us, and again the Mexican question was a bone of contention. It is not surprising that the old Federalist, John Adams, should have resisted French insolence; but it is curious to read how Jefferson lost his early partiality for France, and how Jackson flung away the French Revolutionary ideas so current among the associates of his youth. Seven American Presidents have had anxious nights over the prospect of war with our ally of the Revolutionary days.

The French Revolution brought us one war with Great Britain, and threatened several others. When the *Leopard* fired on the *Chesapeake*, and when the President chastised the Little Belt, there were ugly possibilities. Jackson's march into Florida threatened to bring on a conflict. Disputes over slaves escaping to the British West Indies roused hard feelings. The annexation of Texas and the Oregon boundary line caused much bitterness, and there have been innumerable quarrels between ourselves and Canada, forgotten in a few years, but vexatious at the time. When the *Trent* was stopped on her voyage and Mason and Slidell were taken from her deck, it seemed as if no human power could avert war. Again, when British-built rams were on the point of cruising against us, the brief note of Charles Francis Adams ending with "this means war" checked them. The cruise of the *Alabama* and the settlement of the damage claims gave occasion for many searchings of heart; while the youngest voter can remember the excitement over the Venezuela question. It is speaking within bounds to say that on from fifteen to twenty occasions the risk of war between England and America has been great enough, not merely to frighten stock exchanges, but also to alarm statesmen.

From Washington to Cleveland, every American President had to deal with Indian uprisings. Washington, Jackson, Harrison, Taylor, and Lincoln served in campaigns against the Indians; while Grant was a young soldier in days that often throbbed with the war whoop. In the youth of John Adams, New England was exposed to Indian attacks; during the Revolution Pennsylvania and New York were menaced by the savages; in Madison's presidency the whole region from Ohio to Georgia was in peril; during Jackson's presidency all that we now call the Middle West was fighting ground; in the late fifties there were still hostile savages in Florida; Lincoln had to send troops to protect the farm houses of Minnesota; the Pacific railroads alarmed the Western tribes, and brought on nearly a decade and a half of uprisings. Weighing all these facts, we see that there is not one portion of the interior that has not been in danger of the tomahawk, and not one seaport without its traditions of pirates or press gangs. The whole world tells of the energy and promptitude of the American, and we accept the compliment, half forgetting in what a forge the steel has been shaped and tempered. We have grown up with small armies and weak navies, but with the dark shadow of war always before us. True, comparatively few of the war clouds have burst, but the pilot does not often drift on the

rocks, and the backwoodsman does not often have to grapple with a wildcat. Constant hazard develops a readiness no other school can teach, and the American is what he is because from the day he landed on this continent he has lived and moved amid rumors of wars.

LEE'S FAREWELL TO HIS GENERALS.

BY E. A. WELLING.

FROM time to time I have read in the columns of your estimable paper little incidents and anecdotes relating to noted men of our country; especially has this been true of Abraham Lincoln, who by many, perhaps, is considered one of America's greatest men. As it is now nearing that great anniversary when both North and South alike delight to immortalize their heroes, I trust the following will not be deemed out of place.

From an old and faded clipping from the Cincinnati *Commercial-Gazette,* I copy this touching reminiscence in the life of General Lee, the Confederate commander, the Sir Galahad of our time, the faithful son of Holy Church:

"A STORY OF THE WAR."
(The parting of Lee and his Generals.)

Amid the ruins of their capital, with bare bowed heads, in utter silence and bitter tears, Lee and his generals separated and went their several ways to homes destroyed, families broken up and scattered, and often into exile and oblivion.

The final parting was in front of Lee's mansion in Richmond, two days after Appomattox. Upon the afternoon of the second day after the surrender, people in that vicinity were surprised to see come riding up the street from the south a company of Confederate horsemen. They were unarmed. Their gray uniforms were worn, soiled, and often tattered, their trappings old and patched. They wore slouched hats, and and here and there was a feather remaining of the once smart and jaunty drooping plume of the Confederate cavalryman. They were bronzed and browned and bearded. They sat erect and came on with the splendid horsemanship for which they were noted. Upon the collars of some of the gray jackets could still be seen the faded and tarnished gilt stars, the emblems of the wearer's rank.

In front of them rode Lee. His two hands held the loosely swinging reins and rested upon the pommel. His head was bent and his eyes were looking straight ahead from under his downcast brow, but they seemed to see nothing.

As the troops cantered up to his old home his horse stopped at the gate, and he aroused himself suddenly, as from a dream, and cast his eyes upon the familiar windows and then around over the group of soldiers who had followed his fortunes for four bloody years and gone down in defeat under his banner.

The end of it all had come at last. He threw himself from his horse, and all his companions followed his action. They stood hat in hand with an arm through the bridle-rein, while Lee went from man to man, grasping each hand, looking intently into each face as though he would press it upon his memory forever. Then he turned and walked through the gate and up the steps to his door. As a servant opened the door he paused, with his left foot upon the veranda, his right upon the last step, and looked back for the last time.

Not a word had been spoken, not a good-bye uttered. There was no sound heard but that of sobs as these unkempt and grizzled heroes of a hundred battles leaned their heads against the shoulders of their horses and wept. Lee gave one look and broke down at last, his hands were over his eyes, his frame shook with sobs, as he turned quickly and disappeared into his lonely house. With the closing of the door behind him ended forever the wild dream of the "Southern Confederacy."

Victory crowns its heroes with glory, but only the truly great are kingly in defeat. The fate of the "Lost Cause" could not dethrone Robert E. Lee, the Southerner.

April 23, 1909.

WHO has not experienced the sweet and sanctifying influence of the church bells as they come sounding over land or sea, hill and dale, upland and lea, moor and mead? asks J. H. Tryon in the *Ecclesiastical Review.* Who has failed to be sensitive of a silent prayer or joyous wish at the merry caroling of the wedding bells? Or not felt the inspiration of renewed hope at the happy peal that boisterously heralds in the birth of a new year? Who does not remember with feelings of hallowed gratitude the Sunday chimes of the village of their childhood? There is nothing that falls more sweetly upon the ear than the evening bells. Go out into the country and hear them as they send their note over the hills and valleys. There is no heart so hardened as not to feel their influence. Associations will crowd upon the mind, and memories that long have slumbered will flood the brain.

WORK AMONG ITALIANS IN NEW YORK.

[*Continued from Page 253.*]

"Send Out Thy Light," under the direction of Miss Dorothy Francis, the parish organist.

By request, Canon Harrower gave a synopsis of the answers to fifteen questions recently sent out to the schools in the Archdeaconry. The average enrollment of boys is 45 in every 100; the average attendance of pupils is 78½ per cent.; of teachers, 90 per cent.; the difficulties encountered were: (*a*) defective equipment of teachers, (*b*) lack of teachers, (*c*) irregularity of attendance, (*d*) the need of men.

The second address was given by Mr. Henry E. Reese, superintendent of Trinity Church Sunday school, Hartford, Conn., on "The Superintendent at his Work." He urged that Sunday schools should not be compelled to support themselves; vestries ought to make liberal appropriations so that Sunday schools may support missionaries in the field. Also, that on one Sunday in the year the congregation should give way to the Sunday school in the regular Church services. Concerning successful teachers, he said that they must have the matter of the lesson well in hand by previous preparation; their methods must be equal to what the discriminating pupils observe in the public schools; their motives must be of the highest Christian character. As for the superintendent, he must be appointed by the rector and be given sufficient authority to care properly for the business end of the Sunday school.

The Rev. Dr. Lester Bradner, rector of St. John's Church, Providence, R. I., spoke of "The Teacher at his Work." The speaker pointed out the great opportunities the teachers had to be missionaries and to instil the missionary spirit into the minds of the young Churchmen of to-day. He also gave some rules for teachers to consider: (*a*) Be loyal to the plans of the school; (*b*) study the laws of teaching; (*c*) press home the real point of the lesson and discard details; (*d*) inquire about the standard courses in teacher training.

At the business session of the Archdeaconry, appropriate mention and record was made of the loss sustained by the recent death of Mr. E. B. Arnold, who for eight years had served as treasurer of this Archdeaconry. Mr. Ralph McKee was elected to fill the vacancy. The treasurer's report showed that the Archdeaconry was in better financial condition than usually in June.

The secretary declining reëlection, the Archdeacon warmly commended his work as efficient and prompt. Mr. Arthur A. Mitchell was then unanimously elected secretary.

The Rev. Dr. John P. Peters, rector of St. Michael's Church, Manhattan, was introduced and spoke on "The Social Service Commission Work," speaking especially of (*a*) the Industrial Problem, (*b*) the Child Problem, (*c*) the Excise Problem. A committee of three was appointed to make nominations for the officers of the Social Service Board in this Archdeaconry. Accordingly, the Rev. F. W. Crowder was elected president; Rev. W. H. Watts, vice-president; H. G. D. Meti, secretary; E. J. Bleezarde, treasurer.

After a substantial supper, served by the ladies in the parish hall, the Sunday School Conference was resumed in the church. The Rev. William T. Manning, D.D., rector of Trinity parish, New York, spoke on "The Sunday School and Religious Education." He pleaded for earnest, intelligent, religious, and loyal Sunday school teachers. Experience has demonstrated that unpaid teachers did the better work. Deploring the up-to-date speeches which "made much of religion, and little of the Church," the speaker conceded that the Church was only a means to an end; but it must also be remembered that the Church is the divinely appointed means; the Church is to religion what the human body is to the soul; the Church is the divine embodiment of true piety.

The Rev. Dr. Arthur S. Lloyd was the last speaker. The Archdeacon feelingly referred to the unalloyed pleasure it gave him to welcome the retiring General Secretary of the Board of Missions; and, referring to Dr. Lloyd's recently announced decision to accept his election to be Bishop Coadjutor for the diocese of Virginia, he expressed the regret of the people of the Archdeaconry that Dr. Lloyd would leave New York for his new work in Virginia. The Bishop-elect spoke on "The Responsibility of the Sunday School for the Propaganda of the Faith." In his speech he surpassed himself, and the large congregation was much edified by his eloquent defence of the essentials of the Christian faith, the Incarnation and the Atonement.

FORTY YEARS A RECTOR.

On the occasion of the fortieth anniversary of his rectorship of the two parishes—St. Luke's, Somers, and St. James', North Salem, on Trinity Sunday, the rector, the Rev. Robert Condit Russell, called attention to the peace and good will existing between the parishes, and the good feeling toward the rector. This gave him pleasure, as his many years of official work had made them dear to him. Though he is now advanced in years he still feels vigorous, and looks forward with his beloved flock to another decade, toward which they have turned their faces; to go hand in hand as long as the Lord will permit.

"COME what may, I will go with the strength of the Lord God. I do not know the way, but I know Him."—*Selected.*

Church Kalendar.

June 1—Whitsun Tuesday.
" 2—Wednesday. Ember Day. Fast.
" 4—Friday. Ember Day. Fast.
" 5—Saturday. Ember Day. Fast.
" 6—Trinity Sunday.
" 11—Friday. St. Barnabas, Apostle. Fast.
" 13—First Sunday after Trinity.
" 20—Second Sunday after Trinity.
" 24—Nativity of St. John Baptist.
" 27—Third Sunday after Trinity.
" 29—Tuesday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 20—Conv. Montana.
" 21—Ann. Session Alb. Cath. Summer Sch.
July 10—Church Summer Conf., Cambridge.

Personal Mention.

THE Rev. WALDO ADAMS AMOS, recently ordained deacon in the diocese of Newark by Bishop Lines, has become an assistant to the Rev. John H. Melish, rector of Holy Trinity Church, Brooklyn.

UNTIL October, the address of the Rev. WALTER ARCHBOLD of Brooklyn, N. Y., will be care of Metropolitan Hospital, Blackwell's Island, New York City.

THE Rev. FRANCIS V. BAER, rector of St. Paul's Church, Aquasco, Md. (diocese of Washington), has accepted a call to the rectorship of Christ Church, Sag Harbor (diocese of Long Island), and is expected to take charge July 1st.

THE Rev. G. FREDERICK BAMBACH has been appointed priest in charge of St. Philip's Church, Norwood, N. Y.

THE Rev. WALTER RUSSELL BREED, D.D., rector of St. Paul's Church, Cleveland, Ohio, has been granted a three months' vacation and will sail, with his family, from New York for Genoa, on the *Berlin* of the North German Lloyd line, on Saturday, June 26th. His address will be care of Brown, Shipley & Co., Pall Mall, London.

THE Rev. FREDERICK WILLIAM BURGE, for more than four years rector of St. James' Church, Hammondsport, N. Y., has accepted a call to St. Peter's Church, Westfield, Chautauqua county, N. Y., and will begin his new duties on the Second Sunday after Trinity.

THE Rev. ERNEST M. DAVIES has been placed in charge of Ortinville, Graceville, and Brown's Valley, diocese of Duluth, under the Rev. A. T. Young, as priest-in-charge.

THE Rev. HOMER A. FLINT, rector of Christ Church, Montpelier, Vt., will spend the months of July and August in Europe. The Rev. GEORGE B. GILBERT of Middletown, Conn., and the Rev. E. N. GODDARD of Montpelier will supply during his absence.

THE Rev. F. R. GODOLPHIN, rector of Grace Church, Grand Rapids, Mich., will leave the last of June for a three months' trip to Europe.

THE Rev. FRANCIS J. HALL, D.D., should be addressed, until further notice, at Onekama, Manistee County, Mich.

THE Rev. G. H. HEFFLON has been appointed missionary-at-large to the deaf mutes in Connecticut by Bishop Brewster, and his address is Care of Y. M. C. A., Hartford, Conn.

THE Rev. PAUL F. HOFFMAN has resigned the curacy of Grace Church, Baltimore, Md., to take charge of the Church of the Good Shepherd, Ascension parish, Atlantic City, N. J.

THE Rev. PHILIP M. KERRIDGE, rector of Trinity Church, Easton, Pa., has been elected rector of St. Luke's Church, Kalamazoo, Mich. It is not yet known whether he will accept.

THE Rev. FRANCIS W. KIRWAN, formerly curate at Grace Church, Elizabethport, N. J., has become rector of the Church of the Mediator, Edgewater, and priest in charge of the mission chapel of the Good Shepherd, Fort Lee, both in the diocese of Newark.

THE Rev. CHARLES S. LEWIS has resigned the rectorship of St. James', Woodstock, Vt., to take effect on July 30th, and has accepted an appointment as professor at the Western Theological Seminary, Chicago.

THE Rev. and Mrs. WILLIAM LUCAS of the parish of the Good Shepherd, Allegan, Mich., will spend the months of July and August on the Pacific Coast.

THE address of the Rev. C. W. MACWILLIAMS is changed from Big Timber, Mont., to Broadview, Mont.

THE Rev. A. G. MUSSON, on returning from a six months' visit to Sydney, Australia, accepted a call to Christ Church, Moline, Ill., and takes up his work at once.

THE Rev. EDGAR T. PANCOAST, formerly of Platteville, Wis., is now residing at Jefferson, Wis., and should be addressed accordingly.

THE Rev. PHILIP C. PEARSON, formerly a curate at old Trinity, New York City, has become rector of Christ Church, Ridgewood (diocese of Newark), N. J., and should be addressed at 27 Cottage Place, Ridgewood, N. J.

THE Rev. OLIVER DOW SMITH has been transferred from the Church of the Redeemer, Bathsgate, and St. John's Church, St. Thomas, N. D., to St. Peter's Church, Williston, N. D., and should be addressed accordingly.

THE Rev. ROBERT N. TURNER, JR., has been appointed priest-in-charge of Gloria Dei, Palenville, N. Y.

ORDINATIONS.

DEACONS.

CALIFORNIA.—On Wednesday of Whitsunweek was held the annual ordination of the Church Divinity School of the Pacific, San Mateo. The services were held in the Church of St. Matthew, and the Bishop of California ordained to the diaconate W. F. HIGBY and YIM SANG MARK. The candidates were presented by the Rev. J. O. Lincoln of the Divinity School faculty. The sermon was preached by the Bishop of Nevada. Mr. Higby was ordained for the Bishop of Western Colorado, and will take up work in that district. Mr. Sang Mark was ordained for Bishop Willis of Tonga, in the South Pacific Ocean, and has already sailed for his distant field.

DELAWARE.—On Trinity Sunday, in Trinity Church, Wilmington, by the Bishop of the diocese, CHARLES WRIGHT CLASH and WILLIAM HOMEWOOD. The candidates were presented by the Rev. F. M. Kirkus and the Rev. K. J. Hammond, respectively, and the sermon was preached by the Rev. Mr. Kirkus. The Rev. Mr. Clash has accepted work in Grace Church parish, New York; Mr. Homewood will minister at Grace Church, Brandywine Hundred, where he has served faithfully as lay reader for some years.

FOND DU LAC.—On Saturday, June 12th, by the Rt. Rev. Reginald H. Weller, D.D., HUBERT MELMOTH ST. GEORGE WALTERS, in St. Paul's Cathedral, Fond du Lac. The candidate was presented by the Rev. Canon Sanborn.

MASSACHUSETTS.—On June 10th, at the Church of St. John the Evangelist, by Bishop Coadjutor Parker of New Hampshire, ALBERT EDWIN BOWLES. The sermon was preached by the Rev. Fr. Field, S.S.J.E., who also presented the candidate. The Bishop was the celebrant at the Holy Communion. Mr. Bowles worked for a time at St. Mary's Church for Sailors in East Boston, and for several years was a lay brother at the Church of St. John the Evangelist. He is a native of England, has worked much in London, and is a graduate of St. Stephen's College.

MICHIGAN CITY.—On the Feast of St. Barnabas, at St. John's Church, Elkhart, Ind., by the Bishop of the diocese, HERBERT J. OBERHOLTZER. The candidate was presented and the sermon preached by the rector of St. John's, the Rev. C. S. Champlin. Among the visiting clergy were the Rev. Messrs. Roland of Goshen, Rogers of Mishawaka, Dean Aitkens of the Cathedral, and Dr. J. N. Rippey of Elkhart.

NEWARK.—On Trinity Sunday, 1909, in Grace Church, Orange, N. J., E. ASHLEY GERHARD, by Bishop Lines. The candidate was presented by the Rev. Charles T. Walkley, rector of the parish, who also preached the sermon. Mr. Gerhard will at once become curate at St. James' Church, North Cambridge, Mass.

NORTH DAKOTA.—At Gethsemane Cathedral, Fargo, by the Bishop of the district, on June 1st, C. A. BROWN. He will take up work at Trinity Church, Wahpeton.

PRIESTS AND DEACONS.

ALBANY.—On Trinity Sunday, in the Cathedral of All Saints, Albany, Bishop Doane advanced to the priesthood the Rev. WALLACE F. THOMPSON, presented by the Rev. George W. Anthony of St. Stephen's College, and the Rev. CHARLES W. BALDWIN, who was presented by his brother, the Rev. B. Oakley Baldwin, and ordained to the diaconate WILLIAM T. WESTERN, who was presented by the Rev. Percival Pyle of New York. The Bishop preached the sermon. The Bishop Coadjutor and Cathedral clergy were present and assisted.

MARYLAND.—On the Feast of Corpus Christi, in the Church of St. Michael and All Angels, Baltimore, the Bishop of Washington, acting for the Bishop of Maryland, ordained FRANCIS KINZER LITTLE a deacon, and advanced the following to the priesthood: Rev. JOHN GEORGE CARL, Rev. JOHN LONG JACKSON, Rev. HENRY VAUGHN SAUNDERS, Rev. BENJAMIN DUVALL CHAMBERS, and Rev. EUGENE SEBASTIAN PEARCE. The preacher was the Rev. Romilly F. Humphries, rector of St. Peter's Church, Baltimore. Mr. Little was presented by the Rev. Edward T. Helfenstein, Archdeacon of Annapolis. Those advanced to the priesthood were presented by the Rev. John G. Sadtler, rector of St. Mary's, Baltimore. Others assisting with the service were the Rev. John Gardner Murray, Archdeacon of Baltimore, and Bishop Coadjutor-elect of Maryland; the Rev. D. P. Allison, assistant at the Church of St. Michael and All Angels; the Rev. Walter Williams, the Rev. W. N. Pearson of the diocese of Washington, and the Rev. John I. Yellott. There was a choral celebration, with the Bishop of Washington as celebrant. Mr. Little will probably take work for the present at Memorial Church, Baltimore. The newly-ordained priests will have charges as follows, all in the diocese of Maryland: Mr. Carl, in St. Anne's parish, Annapolis; Mr. Jackson, at Trinity Church, Towson; Mr. Saunders, on the staff of Grace Church clergy, assisting at the Chapel of the Advent, Baltimore; Mr. Chambers in Trinity parish, Harford county; and Mr. Pearce in Linganore parish, New Market, Frederick county.

PRIESTS.

CALIFORNIA.—On Friday of Whitsun week, in Trinity Church, San Jose, by the Bishop of the diocese, the Rev. FRANCIS CLARK MURGOTTEN, who will in the autumn become a member of the faculty of the Church Divinity School in San Mateo.

KANSAS.—On St. Barnabas' Day, in St. Peter's Church, Seneca, by the Bishop of the diocese, the Rev. BENJAMIN E. CHAPMAN. The candidate was presented by the Rev. J. E. Baxter, who also preached the sermon. The Ven. D. S. Hobbs, Rev. Paul B. James, and Rev. Warren R. Yeakel assisted in the service. The newly ordained priest is missionary-in-charge of Marysville and Seneca.

LONG ISLAND.—On Trinity Sunday, June 6th, in the Cathedral of the Incarnation, Garden City, the Rev. A. W. E. CARRINGTON, by Bishop Burgess. The candidate was presented by the Very Rev. John Robert Moses, Dean of the Cathedral; the Rev. Dr. John G. Bacchus, rector of the Church of the Incarnation, Brooklyn, preached the sermon. Mr. Carrington will continue as assistant to Dr. Bacchus.

DEGREES CONFERRED.

SWARTHMORE COLLEGE, Philadelphia.—L.H.D. upon the Rev. ALEXANDER G. CUMMINS, rector of Christ Church, Poughkeepsie, N. Y.

UNIVERSITY OF PENNSYLVANIA.—D.D. upon the Rev. EDWARD M. JEFFREYS, rector of St. Peter's Church, Philadelphia, Pa.

MARRIED.

INGLEY-HANSEN.—On Wednesday, June 9, 1909, at St. Matthew's Church, Kenosha, Wis., by the Rev. A. W. Griffin, the Rev. F. INGLEY and Miss EDITH MARY HANSEN.

DIED.

GEAR.—Entered into rest June 10, 1909, at Minneapolis, Minn., GRACE B. GEAR, daughter of the late Rev. Ezekiel Gilbert Gear, D.D., chaplain U. S. A.

SHUTT.—At St. Peter's rectory, St. Paul, Minn., on Tuesday, June 8, 1909, MURIEL GRACE HAMILTON SHUTT, daughter of the Rev. C. Herbert and Mrs. Shutt, aged 13 years.

"The streets of the city shall be full of boys and girls playing."

MEMORIALS.

REV. AUGUSTUS PRIME.

In loving memory of AUGUSTUS PRIME, priest, entered into rest June 19, 1908.

Jesu, Mercy.

RETREATS.

SEWANEE, TENN.

A Retreat for clergy and candidates will be held, God willing, at St. Andrew's, Sewanee, Tenn., beginning Tuesday evening, July 6th, and closing Friday morning, July 9th, with Holy Communion. All clergy and candidates for orders welcome. No charge will be made, but offerings for expenses may be put in the alms chest. The rule of silence will obtain throughout. The conductor will be the Rev. Father Officer, O.H.C. Address: Rev. H. HUGHSON, *Father in Charge.*

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

PRIEST, sound Churchman, energetic, successful, and experienced, desires parish with rectory. East preferred. Highest references. Address: B. D., LIVING CHURCH, Milwaukee, Wis.

A CHURCHWOMAN, teacher, experienced parish worker, desires visiting or institutional work during summer months. MISS C., LIVING CHURCH, Milwaukee, Wis.

PRIEST, aged 40, good reader and preacher, will supply for one or two months for living expenses. BOX 706, Chandler, Okla.

AN experienced and highly recommended French teacher seeks position for the fall, preferably in a Church school where she would have time and opportunity for Altar service, or else would accept position as Secretary in Church work. Address: Marie J. B., care THE LIVING CHURCH, Milwaukee.

PRIEST, 31 years of age, sound churchman, good reader, musical, four years' experience in a Western missionary district, will be free September 1st to accept curacy or to take up associate mission work. Will go anywhere in home or foreign fields. Address: ASSOCIATE, care LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN'S widow, devoted to girls, wishes work. Could travel as companion for child or grown person, or would care for linen or other work in institution. References and experience. Address: S. B., LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

PARISH MAGAZINE.—Try *Sign of the Cross.* Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

CHURCH PLANS.—If about to build, send stamp for booklet of "Church Plans and Designs." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

UNLEAVENED BREAD.

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ALTAR BREAD
Samples and Price List sent on application
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COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

CLERICAL REGISTRY.

PARISHES and missions secured for the clergy by writing THE CLERICAL REGISTRY, 136 Fifth Avenue, New York. Vacancies always. Circulars. Telephone 3449 Chelsea.

HEALTH AND SUMMER RESORTS.

RESTFUL family resort, "Eau Pleine," among the woods on the Chain-o'-Lakes at Waupaca, on Wisconsin Central. Excellent boating, bathing, and fishing. Reference to Bishop of Chicago, by his kind permission. Address: MRS. S. M. CARINGTON, Route 1, Waupaca, Wis.

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

EUROPE. Free Tour for organizing party for 1910. Begin NOW. Profitable vacation employment. UNIVERSITY TOURS, Wilmington, Delaware.

MISCELLANEOUS.

FRIENDS of the late Dr. Lowell Mason, who have letters from him, or any memorabilia, are earnestly requested to communicate with HENRY L. MASON, 188 Bay State Road, Boston. Mr. Mason is the grandson of Dr. Lowell Mason, and is at work writing a "Life of Lowell Mason."

APPEALS.

HANGINGS WANTED.

Has anyone a set of green hangings, not in use, which they would give us for our chapel? Rev. C. H. L. CHANDLER, superintendent, Armitage Orphanage, San Mateo, Calif.

REV. CHARLES M. SELLECK MEMORIAL.

In the passing of the Rev. CHARLES M. SELLECK an opportunity arises to commemorate a life of singular nobility, humility, and simple faith. To this end the Charles Melbourne Selleck Memorial Association has been formed, whose aim is to erect a Celtic cross or the finest design and workmanship at Mr. Selleck's grave in the historic churchyard of St. Paul's parish, Norwalk, Conn. Those whose affection and respect for Mr. Selleck prompt them to join in this tribute or appreciation may send their contributions to the treasurer, LEWIS C. GREEN, Esq., Fairfield County Bank, Norwalk, Conn.

THE REV. LOUIS B. HOWELL, Norwalk, Conn.
DR. JAMES G. GREGORY, Norwalk, Conn.
MR. JOHN NEWLAND, Norwalk, Conn.
MR. ROBERT G. HANFORD, Norwalk, Conn.
MR. LEWIS C. GREEN, Norwalk, Conn.
MR. CHARLES E. MILLER, Norwalk, Conn.
MR. STEPHEN E. KEELER, JR., New Canaan, Conn.
MR. WALTER P. WARREN, Troy, N. Y.

Committee.

Norwalk, Conn., June 5, 1909.

STEREOPTICON AND ORGAN NEEDED.

A missionary in the Rocky Mountain country, where money is scarce, would like to be placed in communication with some generous Churchman relative to a Stereopticon and Folding Organ for missionary work. Address ROCKY MOUNTAIN MISSIONARY, care LIVING CHURCH, Milwaukee.

FOURTH OF JULY.

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to Rev. W. HERBERT BURK, Norristown, Pa., for copies of *"Washington, the Churchman Catechism."*

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and today it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)
THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

NOTICES.

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$850,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE AMERICAN CHURCH UNION.

Organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. A society of Bishops, Priests, Deacons, and Laymen. President, Mr. Clinton Rogers Woodruff; Vice-Presidents, Rt. Rev. C. S. Olmsted, D.D., and Rt. Rev. R. H. Weller, D.D.; Recording Secretary, Col. E. A. Stevens; Corresponding Secretary, Rev. Elliot White, 960 Broad Street, Newark, N. J.; Treasurer, Mr. Charles A. Grummon. Other members of the Council: Rev. Messrs. C. M. Hall, F. B. Reazor, D.D., and Arthur Lowndes, D.D., and Messrs. R. G. Hone, W. R. Howe, and Hon. J. H. Stiness. For particulars and application blanks, address the CORRESPONDING SECRETARY.

OLD NAME AND NEW NAME.

For the information of friends making wills, the trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans

of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name—GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

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BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Spiritual Philosophy. Two Lectures Delivered on Successive Sunday Afternoons in the Cathedral Church of St. Paul, Dunedin, N. Z. By the Most Rev. Samuel Tarratt Nevill, D.D., F.L.S., etc. Hon. Fellow of Magdalene College, Cambridge, Bishop of Dunedin and Primate of New Zealand.

GENERAL COUNCIL PUBLICATION HOUSE. Philadelphia.

The Separated Life. A Biblical Defence of the Divinity of Christ. By John Edwin Whittaker, D.D., author of *Analysis of the Augsburg Confession, with Explanatory Notes; Baptism*, etc. With an Introduction by Theodore E. Schmauk. Price, $1.00.

HENRY HOLT & CO. New York.

Homespun. A Story of Some New England Folk. By Lottie Blair Parker, author of the plays *Way Down East* and *Under Southern Skies.* Price, $1.50.

BENJAMIN G. MARSH. New York.

Introduction to City Planning. By Benjamin Clark Marsh. Price, $1.00.

SHERMAN, FRENCH & CO. Boston.

Providence and Calamity. By Charles W. Heisley. Price, $1.10 net.

RICHARD BADGER. Boston.

Dyke's Corners. By E. Clarence Oakley.

GEORGE W. JACOBS & CO. Philadelphia.

Kosmos. A Poem from The Proverbs of Solomon, Son of David, who Ruled in Israel. Translated from the Van Ess edition of the Septuagint Version, and compared with American Revised Version of Proverbs of Solomon I.-IX. Price, 75 cents net.

MOFFAT, YARD & CO. New York.

The Power of Self-Suggestion. By the Rev. Samuel McComb, D.D., Associate Director of the Emmanuel Movement.

PAMPHLETS.

The Power of Motherhood. An Address Delivered on the Morning of May 9, 1909, in St. Luke's Church, Fort William. By the Rev. E. J. Harper, B.A., rector. Price, 10 cents.

Joint Conference, District of Shanghai and Hankow. Report of First Conference Held at Hankow, January 18, 19, 20, 1909.

THE CHURCH AT WORK

PROPOSED TRANSFER OF PHILADELPHIA CHURCH PROPERTY.

A PROPOSITION has been made by the vestry of the Church of the Messiah at Broad and Federal Streets, Philadelphia, to transfer its entire property to the vestry of the Church of the Evangelists (on Catharine Street above Seventh), and of which the Rev. Charles W. Robinson is the rector. The parish of the Messiah for many years has been struggling under various difficulties, chief of which has been a mortgage of $24,000 on the property. The plan proposed is to have the present congregation which attends the Church of the Evangelists transferred to the Church of the Messiah, as the boys of St. Martin's College adjoining the Evangelists' will soon fill that building as week-day and Sunday worshippers, and in that way neither church would be sold or abandoned, a far wiser plan than has been the custom and practice of late in some quarters, much to the sorrow and regret of many Churchmen.

NEW CHURCH CONSECRATED AT HARTFORD, CONN.

THE NEW BUILDING for St. John's Church, Hartford, was consecrated by the Bishop of the diocese, on Wednesday, June 9th. The sentence of consecration was read by the Rev. Storrs O Seymour, D.D., and the sermon was preached by the Rev. Samuel Hart, D.D.

The new church is in the best style of the English parish church. It is built of trap-rock, the trimmings being of concrete. The architects were Cram, Goodhue & Ferguson, Mr. Goodhue being directly in charge of the work. The church is cruciform in shape, having a finely proportioned nave, and a choir which, although not large, gives an appearance of good size on account of its perfect proportions and the large window above the altar. The church has sittings for 410 people. All the woodwork, with the exception of the pews and chancel furniture, is of Carolina pine and stained merely to harmonize with the rest of the building. The altar is of stone. On its front are set nine little niches with figures, each representing one of the orders of the celestial hierarchy, and each properly vested and with its appropriate symbol. The chancel floor is of Moravian tile, set in stripe of green slate. At the end of the nave, raised on a masonry platform, is to be set a leaden font. It is believed that the use of this material, though common enough in England during the Norman and early Gothic period, is quite unique in this country. From the west side of the chancel, through a door cut in the panelling, the clergy sacristy is reached, beyond which extend the various necessary adjunct offices of the church, such as working sacristy, choir vestry, etc. Although they are in the basement of this part of the building, the Sunday school hall and two class-rooms are adequately lighted, while in the roof story a study for the rector has been devised.

Many memorials have been erected in building the church. T. D. Enders and J. O. Enders gave the lot on Farmington Avenue, in memory of their father and mother, and the organ in memory of their grandmother, Mrs. Harriet Burnham. The altar is a memorial, the gift of Miss Sarah M. Pardee. The large chancel window over the altar is the gift of the parish in memory of the founders and departed members of St. John's. The transept windows are not yet completed. Mrs. T. Parsse has given the one in the east in memory of her parents, and the west window is the gift of Mrs. J. H. Root, as a memorial to her father and mother. The font is donated by Abner Hendee of New Haven, in memory of his father and mother, Mr. and Mrs. Lucius Hendee. There are six small windows—three on each side of the nave—given by Mr. and Mrs. F. G. Whitmore, Mrs. Sloan, Mr. and Mrs. J. L. English, Mrs. Jacob Knous, Mrs. J. Bradin and Miss Hendee, Mrs. C. Pease, and Miss Danforth.

St. John's parish was organized in 1841, and the church was erected the same year. The first rector was the Rev. A. Cleveland Coxe, afterward Bishop of Western New York. One of his successors was the Bishop of Albany. The present rector, the Rev. James W. Bradin, has been in charge since 1882.

IMPROVEMENTS TO CHARLOTTETOWN (P. E. I.) CATHEDRAL.

A NEW PULPIT has just been placed in St. Peter's Cathedral, Charlottetown, P. E. I. It was designed by W. C. Harris, and is in keeping with the other furnishings. It is of quartered oak, with carved mahogany panels, and was erected in memory of Marion Campbell Simpson, being the gift of Miss Jessie C. Simpson.

The sanctuary of the memorial chapel has also received further adornment. Last year the seven niches above the altar were filled with statuettes of the Apostles, with our Lord preaching as the central figure, in memory of Mr. and Mrs. Fred C. Brecken. Now the remaining niches on the right and left of the

altar have been filled, as follows: St. Matthew, in memory of the Rev. H. C. Stuart, late rector of Three Rivers, P. Q.; St. John and St. Jude, in memory of Henry P. and Rufus P. Chard; St. James the Less, in memory of the children of Mr. Robert Hogg; St. Andrew, in memory of Andrew Bordon Mitchell; St. James the Great, in memory of the children of Mrs. James Peake; St. Thomas, in memory of Mr. and Mrs. Thomas H. Haviland; St. Simon, in memory of Robert Haviland and Mrs. Sydney Fitzgerald. Under each figure is a small brass tablet bearing the name of the person commemorated. A large figure of St. Peter has also been placed in the niche on the right hand side of the porch, completing the decorations of this part of the edifice.

OPENING OF GRACE CHURCH, OKOLONA, MISS.

GRACE CHURCH, Okolona, Miss. (the Rev. J. L. Sykes, priest-in-charge), was opened for divine worship with an early celebration of the Holy Communion, on the First Sunday after Easter.

The vested choir of the associate mission at West Point rendered the music at all the services of the day. The first Grace Church, built in 1851 by the Rev. Dr. Ingraham, author of *The Prince of the House of David*, was destroyed in 1877, since which time the scattered church folk in Okalona have had no church building until the completion of the new edifice, which is a replica of the Bishop's chapel at Jackson.

GRACE CHURCH, OKOLONA, MISS.

The new church is built of white brick, has a seating capacity of 175, and has been erected at a cost of $5,300, including furnishings. A gift from the American Church Building Fund Commission, as well as diocesan aid, has enabled its completion without any indebtedness upon the fabric. It is hoped that the erection of this edifice, and of the Church of the Nativity, Macon (recently opened), will tend to promote the growth of the Church in the adjacent section of the diocese. The two churches have been built under the leadership of the Rev. J. L. Syker, a native of that portion of the state, in which his entire ministry has been exercised.

CHAPEL DEDICATED IN DENVER.

ASCENSION CHAPEL, Sixth Avenue and Gilpin Street, Denver, Colo., was dedicated on Trinity Sunday by Bishop Olmsted. It is a memorial to the late Bishop Spalding and has been erected at a cost of $10,000. The building is of cream brick with stone trimmings. The Rev. C. I. Mills is priest-in-charge, and it is through his influence the mission has been built in a growing section of Denver.

DEATH OF A CANADIAN PRIEST.

THE DEATH of the Rev. David Wetmore Pickett, D.D., one of the oldest and best known priests in the diocese of Fredericton, N. B., occurred on Thursday, June 10th, at Oak Point, Greenwich, Kings County, where for many years he was rector. He was almost 82 years of age. The Rev. Dr. Pickett was born at Kingston, King's County. On leaving college he taught at the Grammar School, Kingston, and later at the Collegiate School, Windsor, N. S. He subsequently became rector of Greenwich, where he spent the remainder of his life. Several years ago he was compelled to retire from active work and was succeeded by the Rev. H. A. Cody and the Rev. Maunsel Shewen, both of whom he assisted at the parish church. His wife, who died some years ago, was Miss Helen Bayle, of Liverpool, N. S. Four daughters and three sons survive him.

A MONUMENT TO REV. C. M. SELLECK.

AN ORGANIZATION has been formed, with the title of "The Charles Melbourne Selleck Memorial Association," for the purpose of commemorating the life of that beloved priest by the erection of a Celtic cross at Mr. Selleck's grave in the historic churchyard of St. Paul's parish, Norwalk, Conn. The treasurer, Lewis C. Green, Esq., of the Fairfield County Bank, Norwalk, will gladly receive contributions for that purpose.

TWENTY-FIFTH ANNIVERSARY OF ST. PAUL'S, NEWARK.

ST. PAUL'S CHURCH, Newark, N. J., observed the twenty-fifth anniversary of the first service in the present handsome building with special services arranged by the rector, the Rev. Henry H. Hadley, beginning Sunday, June 6th. St. Paul's has a large number of organizations attached to the parish. They range in the scope of their work from a chapter of the Brotherhood of St. Andrew to a baseball club for boys, recently organized. The parish was organized in 1852 as a mission, in charge of the Rev. Andrew Mackie. The Rev. Hannibal Goodwin became rector in 1854, and plans were developed soon after for building a church alongside the chapel, but nothing was accomplished until 1873. In September, the Rt. Rev. William H Odenheimer, Bishop of New Jersey, laid the corner-stone. The Rev. Joseph H. Smith was then rector. His daughter, Mary P. Smith, put the first stone of the foundation in place the April before. On account of the financial panic, work was then suspended for almost ten years. The Rev. William J. Roberts then became rector and took up the task of building the edifice. He erected the walls and roof. While the church is not yet completed, it is imposing in its Gothic style. The administration of Mr. Roberts is of special interest on account of the material advance of the parish.

At the special Tuesday evening service, the rector made a short introductory address, expressing his gratification over the parish record and welcoming the throng gathered to rejoice in the silver jubilee. Bishop Lines and the Rev. Joseph H. Smith were among those who expressed pleasure in the church's welfare. Greetings from Trinity Church, the oldest parish in the city, were extended by the Rev. Louis Shreve Osborne, who for his parishioners and himself congratulated the rector and congregation of St. Paul's. The sermon was preached by the Rev. William Wilkinson of Trinity parish, New York City.

The celebration was brought to a close on Wednesday evening. Fully 500 of the parishioners attended the reception, which was held in the parish house adjoining the church.

"CHURCH SALOON" PROJECT ABANDONED.

THE PROJECT of establishing a "Church saloon" in Montclair, N. J., mentioned in these columns some weeks ago, has been abandoned. Loud protests were heard from the more influential ministers of the town. Although it was proposed to give the bartenders a bonus for promoting the sale of non-intoxicating drinks, it seemed impossible to get a license, and the men at present in the liquor business were reluctant to dispose of their holdings of licenses and buildings.

DEATH OF REV. SPENCER M. RICE.

THE REV. SPENCER M. RICE, D.D., *rector emeritus* of Grace Church (Van Vorst), Jersey City, N. J., died suddenly on Friday, June 11th, aged 90 years.

Dr. Rice was formerly a Methodist minister. In 1848 he was ordained deacon by Bishop De Lancey. The same Bishop advanced him to the priesthood in 1849. After serving several parishes in the dioceses of Central New York and Massachusetts, Dr. Rice became rector of Grace Church, Jersey City, in 1860. For many years he has lived in retirement, officiating as his advanced age permitted.

The funeral services were held on Monday afternoon, June 14th, at 4 o'clock, in Grace Church, Van Vorst Avenue, Jersey City; the Rev. Dr. George S. Bennitt, rector, officiating.

AID FOR THE BOARD OF MISSIONS.

ABOUT 150 clergymen of the diocese of Pennsylvania attended the meeting at the Church House on June 7th, in response to the requests of the Bishop and Bishop Coadjutor. The services were conducted by the latter and the Bishop presided and stated that the reason why the meeting had been called was owing to a crisis which seems to be impending in connection with the Board of Missions, caused by the loss through death of its generous and liberal treasurer and the recent great falling off in contributions to the board, especially from the diocese of Pennsylvania, which lacked some $40,000 of its apportionment for the present year. An address was made by Mr. George Wharton Pepper, lay member of the board from the diocese of Pennsylvania, and considerable val-

uable information was gained therefrom. From a number of rectors present, additional pledges were made, the Bishop Coadjutor giving a personal pledge of $1,000 to help make up the deficit in the apportionment.

DEATH OF JUDGE STOTSENBURG.

A PROMINENT figure in General Convention for many years past is removed by the death of Judge John H. Stotsenburg at his home in New Albany, Ind., on June 8th. In his own state he had been a prominent jurist and had at one time been a member of a commission appointed by the Indiana Supreme Court to revise the statutes of the state. This legal service gave particular value to his opinions on canonical matters, and he was a careful thinker in regard to matters of legislation in General Convention. He had also written on such subjects from time to time in the columns of THE LIVING CHURCH, always making suggestions of value. He had sat in a number of Conventions, though not continuously, as a lay deputy from Indianapolis.

NEW YORK STATE CONVENTION, B. S. A.

THE NEW YORK State Convention, Brotherhood of St. Andrew, meeting at Saratoga on May 30th and 31st, tried for the first time the plan of asking all delegates bearing their own expenses, and cutting out the burden upon local Brotherhood chapters. The attendance was not large, but the plan was declared to be a success. Saratoga was selected for the convention of next year. The date will be, however, one week earlier, the holiday date not having been found advisable. A striking address was given by the Rev. Oliver Shaw Newell of the diocese of Albany, on St. Peter's "The Spirit bade me," that Brotherhood men take hold of the task of filling the ranks of the clergy, not perhaps by taking Holy Orders themselves, but by inducing young men to do so. S. H. Riker of Troy was selected president for the ensuing year.

MEETINGS OF OLYMPIA CONVOCATION AND WOMAN'S AUXILIARY.

THE CONVOCATION of the district of Olympia met in St. Luke's Memorial Church, Tacoma, Thursday, June 3rd. The business was confined to a one day's session, little coming up to require either prolonged or general discussion. The Rev. Rodney J. Arney was re-elected secretary; N. B. Coffman, treasurer. The Rev. Messrs. H. H. Gowen and H. H. Clapham, and Messrs. Bernard Pelly and Charles E. Shepard were appointed the Council of Advice; the Rev. Dr. J. P. D. Llwyd, Rev. Dr. F. T. Webb, Rev. Messrs. H. H. Gowen, C. Y. Grimes, Sidney H. Morgan, and A. W. Cheatham, and Messrs. C. C. Bronson, William Rice, R. A. Morris, J. D. Cameron, David Myers, W. E. Turrell, H. F. Garretson, G. D. Plummer, and P. C. Kauffman, the Board of Missions.

The movement inaugurated at the last convocation to raise $1,000 in addition to the regular apportionment, was shown by the results, as reported by the treasurer, to have been premature. The sum fixed by the apportionment, under present conditions, represents about all that can be done in the way of raising money for missions. Though this forward movement has proved a failure, it has shown in many ways that the missionary spirit is well awake in the jurisdiction.

The resolution passed by the Eighth Department to attempt to relieve the English Church missions to seamen of the financial responsibility for the work among seamen upon the Pacific coast, was unanimously endorsed. It was agreed, according to the recomendation of the council, which recently met in Spokane, to contribute $24 for the ensuing year and increase this contribution by $24 per annum for the next nine years—other dioceses of the Department doing the same—until the sum of $240 per annum is reached.

The various diocesan institutions reported. All are in a flourishing condition, the hospitals at Bellingham and Tacoma paying expenses. An effort is to be made by the latter—the Fannie C. Paddock Memorial Hospital—to raise a fund of $100,000 for new buildings. To hold its place and prestige it is quite necessary that modern buildings replace those erected when Tacoma as a city was at its very beginning. The only discussion of the session turned upon the proposal to prepare a programme for subsequent meetings of the convocation which should give prominence to the more spiritual sides of the diocesan work. The suggestion, which came from the Bishop, was warmly seconded no less by the laity than by the clergy.

Given at the opening service of the convocation, the Bishop's address was notable first of all for its absence of self-congratulation and then for the kind yet frank manner in which he placed the neglected side of the work before the delegates, and then pleaded for an expansion commensurate with the rapid growth of the territory over which he presides.

The annual meeting of the district Woman's Auxiliary opened with a celebration of the Holy Communion in St. Luke's Church, Tacoma, Friday, June 4th. The address was made by Bishop Keator and covered the ground taken in his annual address to the convocation: a statement not of the things accomplished, but of the things awaiting to be done. In response to the tone of the Bishop's address the chief business was the consideration of plans to extend the work of the Auxiliary into new fields within the district. Addresses were made by the Rev. Dr. J. P. D. Llwyd and by Miss Fannie Paddock Miller; also by the Very Rev. Hugh L. Burleson of the Church Missions House. The following officers were elected: Mrs. F. W. Keator, Tacoma, president; Mrs. Cooper, Seattle, first vice-president; Mrs. Eaton, Olympia, second vice-president; Mrs. Wainwright, Kent, third vice-president; Miss Fletcher, Tacoma, secretary; Mrs. Stewart, Seattle, treasurer. Boxes to the value of $444.50 have been sent during the year. The cash contributions, for scholarships, for the Florida Indians, for the United Thank Offering, for work among the Japanese in Seattle, and for the Jane Beaver Fund for the building of rectories, amounted to $493.89.

"PROTESTANT EPISCOPAL" ELIMINATED FROM CHURCH TITLE.

AT THE annual convention of the diocese of Central New York, held on the 1st and 2nd inst., a very important amendment to the constitution was adopted. The name of the diocese was changed from the "Protestant Episcopal Church" to the "Church in the Diocese of Central New York." The amendment was first made last year and "approved to lie over for the consideration and final action of the next Annual Convention" (page 46 of Journal, 1908). At the recent annual convention the amendment was passed unanimously. The amendment is the first Article of the Constitution. The old Constitution was adopted June 14th, 1870.

NEW CHURCH FOR ST. THOMAS' PARISH, BROOKLYN.

ST. THOMAS' PARISH in the Bushwick Avenue section of Brooklyn (the Rev. Duncan M. Genns, rector), is to build a new church, to cost $30,000. The present frame structure has long been inadequate to the needs of the congregation. Work on the new building will be begun immediately.

NOTABLE PHILADELPHIA CHURCH ANNIVERSARY.

ON THE First Sunday after Trinity, the 209th anniversary of the founding of Gloria Dei (Old Swedes'), Philadelphia, was observed. The historical sermon at the morning service was delivered by the rector, the Rev. Snyder B. Simes, who has been the incumbent for more than a quarter of a century, and at the afternoon service, the Rev. Dr. Washburn, rector of old Christ Church, was present and delivered an historical address.

IDAHO CONVOCATION.

THE SECOND annual Convocation of the district convened on the 3rd of June, in the Bishop Tuttle Memorial house, Boise. After the appointment of the usual committees the Bishop read his annual address. It revealed a most encouraging condition of affairs. In speaking of Canon 19 he stated that in his opinion the widespread debate had accomplished a great deal of good. He believed that infractions of the canon had been very few.

Friday morning, at 10:30, there was a celebration of the Holy Communion in St. Michael's Cathedral, the Dean being celebrant. After morning service the Convocation was called to order.

The Council of Advice was appointed as follows: Clerical, Rev. Everett P. Smith, Rev. S. J. Jennings, Archdeacon Stoy; Lay, G. H. Hackett, R. M. Davidson, and R. B. Horrie. The examining chaplains were re-appointed, and Mr. D. D. Williams was elected treasurer of the district. The Rev. David H. Jones was appointed secretary. At 2 P. M. the clergy attended the opening session of the Woman's Auxiliary and listened to the address of Mrs. J. B. Funsten, the president, at 3 o'clock reassembling in convocation. Reports of committees occupied the rest of the session. An open meeting was held in the evening, at which addresses were made by the Rev. Messrs. P. Murphy, D. J. W. Somerville, and W. H. Roots on the various phases of ministerial work in their several fields of labor, and the convocation adjourned until Saturday at 10 A. M. On Saturday morning the committees on Indian work and the Council of Advice, made their reports. On re-assembling, the committees on education and hospital made their reports, which were adopted. A new method of work was brought up and discussed under the head of a better development of work and counsel among the clergy, who advocated the forming of three deaneries with headquarters at Lewiston in the north, Boise in the central, and Pocatello in the southeast part of the state, each to have a rural Dean to be appointed by the clergy in the several districts. The matter was referred to a committee. On Monday, June 7th, after hearing reports of committees, the convocation assembled for the closing session. An animated discussion was had on Sunday school work, its failures and successes, which was participated in by all present, and at its conclusion, no other business appearing, the convocation adjourned.

The session of the convocation was a most inspiring one, the reports from all parishes and missions encouraging, showing a steady growth, spiritually, numerically, and financially. All the clergy of the district were present with one exception. Ideal weather prevailed, a strong contrast to the pouring rains that greeted the convocation last year.

The Idaho branch of the Auxiliary met in connection with the convention. The report of the secretary, Mrs. F. B. Kinyon, showed a cash balance from last year of $60 with remittances to date of $140.89. Twenty-two branches had reported in all, of which the work was most satisfactory. The appointment was $85, which would be re-

remitted to the Board of Missions forthwith. New branches had been formed at Buhl and Gooding. Mrs. Nelson of Ross Fork, in charge of the Indian school, then spoke of the work there and the increase of interest in the school. A scholarship was voted and an Indian boy, to be named James B. Funsten, is to be educated by the Idaho branch, the sum of $60 being set apart for that purpose for this year. There were 106 Indian children baptized during the past year.

The officers elected were: President, Mrs. James B. Funsten, Boise; Vice-President, Mrs. Dorman, Caldwell; Secretary and Treasurer, Mrs. F. B. Kinyon, Boise; Auditor, Mrs. D. D. Williams, Boise; Junior Secretary, Mrs. F. E. Johnesse, Boise; Secretary Babies' Branch, Mrs. Everett P. Smith, Boise.

IN BEHALF OF CHURCH UNITY.

AT A RECENT meeting of the executive council of the Church Unity Society, Mr. George Wharton Pepper of Philadelphia, Mr. Frederic C. Morehouse of Milwaukee, and Mr. Joseph Packard of Baltimore were elected members of the council, with the design of enlarging the lay element in the board. Each of these gentlemen has accepted his election.

It is hoped during the coming winter to arrange at different centers a series of meetings between members of different bodies for prayer and conference, in accordance with the suggestions of the last Lambeth Conference.

PREPARATIONS FOF SIXTH DEPARTMENT COUNCIL.

THE ANNUAL council of the Sixth Missionary Department will be held in Sioux Falls, S. D., in October. The Bishops, delegates and visitors will arrive in Sioux Falls on the 9th, and will tarry until the morning of the 13th. Already the energetic Church folk of Calvary parish have raised over $1,000 for the local expenses of the council. It is earnestly hoped by all that the venerable Bishop Hare, president of the department, may be able to attend. The Rt. Rev. Dr. Tuttle, Bishop of Missouri and Presiding Bishop of the Church, has already accepted an invitation to be in attendance during the entire session at Sioux Falls. All indications point to an enthusiastic and successful council.

PLANS APPROVED FOR MARYLAND CATHEDRAL.

PLANS FOR the pro-Cathedral church of SS. Barnabas and George, the first of the Cathedral group on the St. Paul Boulevard, Baltimore, have been approved and returned to the architect, Henry Vaughan of Boston. The building is to be of early English Gothic architecture, and will be an imposing structure. It is eventually to become a synod hall for diocesan conventions and other important Church gatherings. On either side of the front, which is to be on University Parkway, will rise two octagonal battlemented towers, each surmounted by a spire. Above the door a large four-light window will help to brighten the interior. The chancel will be lighted by a trip lancet window and placed at some distance above the altar. A series of piers will help to support the roof, which will be strengthened by the outside buttresses. The ceiling will be of open construction. The church will seat 616 persons, while the choir space will accommodate thirty-eight more. The organ will be placed on the west side of the chancel. The vestry-room for the clergy and choir will be on the same side, with an entrance from the Cathedral close. The basement will be arranged to accommodate the Sunday school or the combined parishes, and will afterward be used by the Churchmen's Club for various gatherings. All the interior furnishings will be of dark oak wood. It is hoped to have the pro-Cathedral completed within a year.

CORNERSTONE LAID AT PROVIDENCE, R. I.

THE CORNERSTONE of the new parish house of the All Saints' memorial church, Providence, R. I., was laid on Trinity Sunday, immediately after the morning service, by the Rev. Arthur M. Aucock, rector of the church, with the assistance of the Rev. Alfred Evan Johnson. The choir marched from the church in procession to the site of the new parish house singing the Trinity hymn, "Holy, Holy, Holy, Lord God Almighty," which was followed by the recital of the Apostles' Creed and prayers and the hymn "The Church's One Foundation." When the stone was lowered to its site, the Rev. Arthur M. Aucock dedicated it "in the name of the Father, the Son, and the Holy Ghost." The cost of the building will be $32,000.

DEATH OF VICE-CHANCELLOR WIGGINS.

JUST ON THE EVE of Commencement, the University of the South and its many friends within and without Sewanee were startled by the sad news of the sudden death of the vice-chancellor, Dr. Benjamin Lawton Wiggins. Dr. Wiggins died suddenly of heart failure on Monday of this week at 5 P. M. at the age of 47. He had occupied his present position, which carries with it the executive administration of the University, since the retirement of Dr. Gailor to become Bishop of Tennessee sixteen years ago.

THE LATE B. L. WIGGINS, LL.D.

Dr. Wiggins was born at Sand Ridge, S. C., September 11, 1861, the son of James and Elizabeth B. (Mellard) Wiggins. He was educated at Porter Academy, Charleston, and at the University of the South, from which latter he was graduated in 1880, taking later the degree of M.A., in course, in 1882. Of his career at the University, Major Fairbanks, in his *History of the University of the South*, writes as follows: "Prof. B. L. Wiggins, a native of South Carolina and a pupil, for some time, in the Porter Academy at Charleston, came to Sewanee in 1877, and entered the University as a junior, being then 17 years of age. He was soon advanced to the order of gownsmen and graduated in 1882, having earned the degree of master of arts. He became professor of ancient languages in 1882, upon the resignation of Prof. Caskie Harrison, to which position he was reëlected in 1887 and 1892. He became, in fact as well as in name, the administrative head of the University in all its affairs. Prof. Wiggins had been a most diligent student of Greek, and had supplemented his course at Sewanee by devoting his entire vacation to attending the classes of the eminent Greek scholar, Dr. Basil Gildersleeve, of the Johns Hopkins University. He brought to the Vice Chancellor's office the energy of youth, the training of a well disciplined mind, quick perceptions, and prompt action. He is what is well designated as 'an all around man.' With great capacity for work, unlimited endurance, and an enthusiastic devotion to the welfare of the University, he has made an admirable Vice Chancellor, both from the scholastic and business point of view."

Dr. Wiggins received the degree of LL.D. from Trinity College, Hartford; St. John's College, Annapolis; and South Carolina College. He was a member of the American Philological Association and of the American Historical Association, and for a number of years was deputy to General Convention from Tennessee. In 1886 he married a daughter of the late Bishop Quintard of Tennessee. It is supposed that the excitement of commencement week and the responsibilities that devolved upon him brought on the hasty attack.

The necessity for supplying an immediate head led the trustees who were gathered for the commencement to name Dr. W. B. Hall, one of the faculty, as Vice Chancellor *pro tempore*.

TRIPLE ANNIVERSARY AT LEWISTON, MAINE.

THE PEOPLE of Trinity parish, Lewiston, and their rector, the Rev. Ivan C. Fortin, had special reasons for thankfulness on Trinity Sunday. On that day, fifty-five years before, the first services of the future parish were held by the Rev. George P. Giddings of Illinois, who shortly afterward assumed regular charge of the work; on Trinity Sunday, 1879, the cornerstone of the present fine stone church was laid; and on that same day, twenty-five years ago, the rector, who has been over the parish for fifteen years, was ordained to the priesthood. There was a large congregation present, and in his sermon Mr. Fortin reviewed the history of the parish and gave some statistics concerning his connection with it, stating, among other things, that during his incumbency the number of communicants had increased from 154 to 411; that he had baptized 434 souls, presented 380 persons for confirmation, solemnized 181 marriages, and officiated at 243 burials.

ARRANGEMENTS FOR THE BROTHERHOOD CONVENTION.

THE Brotherhood of St. Andrew committees are hard at work in their efforts to make the next annual convention, which will be held in Providence (October 13th, for Junior conferences) October 14th to 17th, the most helpful and inspiring of any that have yet been held, and while it is hoped that the attendance will be a very large one, the earnest desire is that its influence in the spread of Christ's kingdom among men will be greater and more widespread than ever before. Arrangements have been made to accommodate boys at 50 cents per day, and hotels and boarding places have been found for men at from $1 per day upwards. Meals can be obtained at from 25 cents upwards.

If it is possible to obtain concessions in railway fares from the railroads, which are being considered, the rates will be immediately published. Brotherhood headquarters are at 171 Westminster Street, Providence, R. I. The Bishop of Rhode Island has authorized a special prayer for the convention.

PASSENGERS ON THE "SLAVONIA."

AMONG the passengers on the *Slavonia*, when it was wrecked among the Azores Islands last week, were the Rev. H. H. Oberly, D.D., rector of Christ Church, Elizabeth, N. J., and his wife.

ACCEPTS NASHOTAH CALL.

THE ELECTED Dean of Nashotah Seminary, the Rev. Edward A. Larrabee, D.D., has signified his acceptance of that call.

TESTIMONIAL TO REV. J. H. SATTIG.

ON TRINITY SUNDAY, June 6th, occurred the tenth anniversary of his ordination to the priesthood of the Rev. John Henri Sattig, rector of St. Philip's Church, Dyker Heights, Brooklyn, N. Y. Many members of other churches as well as friends from the city,

were present to honor the occasion, and they, with the regular congregation, taxed the building to its utmost capacity. After the service was over, Daniel B. Seaver, a warden of St. Philip's, presented Mr. Sattig with a purse of gold, as a token of regard from his many friends. Nearly every family in Dyker Heights joined in this tribute of regard. Mr. Sattig spent his diaconate at All Saints' Church, on Seventh Avenue, being ordained at Calvary Church, Manhattan, by the late Bishop Potter. In 1899 he was advanced to the priesthood by the late Bishop Littlejohn. In ten years, St. Philip's has grown from a membership of five to a communicant list of over two hundred; and its influence is not confined within the bounds of the parish.

COMING ANNIVERSARY AT NEW ALBANY, IND.

ST. PAUL'S PARISH, New Albany, Ind., was founded on the 19th of July, 1834, and will celebrate its seventy-fifth anniversary next month. A committee has been appointed to make necessary arrangements for the celebration, but has not made sufficient progress to be able to announce fully its plans. The congregation has, within the past three years, had a great increase in membership, been entirely freed of debt, installed a pipe organ at an expense of over $2,000, renovated the church property, both inside and out, and become a factor in our city's affairs.

TWENTY-FIVE YEARS A PRIEST.

ON ST. BARNABAS' DAY the Rev. F. W. Merrill, vicar of St. Stephen's Church, Menasha, Wis., celebrated the 25th anniversary of his ordination to the priesthood. The service was the Holy Eucharist, with Rev. Fr. Merrill as celebrant, Rev. W. B. Thorn of Oneida, as deacon, and Rev. J. F. Kieb of Green Bay as sub-deacon. The sermon was preached by the Rt. Rev. R. H. Weller, D.D., and was a loving tribute to Fr. Merrill's missionary zeal for the past quarter of a century. Sixteen of his clerical brethren were present to rejoice with him. A delightful breakfast at the vicarage followed the service.

LAYMEN TO SPEAK IN BOSTON CHURCHES.

THE SEABURY SOCIETY of New York has arranged for Church laymen to speak in a number of churches in and near Boston, in July, in connection with the Church Summer Conference, meeting in the Theological School, Cambridge, July 12th to 25th. In St. Paul's Church, Tremont Street, Boston, on Sunday morning, July 18th, the speaker will be Mr. Alexander F. Irvine of the Church of the Ascension, New York. On the morning of July 11th, in Christ Church, Quincy, a layman will speak, and two laymen will be heard in All Saints', Brookline, on the morning of July 18th. Speakers will also tell of work by Church laymen in St. Paul's Church, Brockton, and in St. John's Chapel, Cambridge. In St. Paul's, Boston, on July 13, 14, and 15th, at noon, addresses will be given by laymen as part of a series of noonday services, with addresses, to continue from July 12th to 23d. The addresses on the dates named will aim to tell what Church laymen are doing to help missions, with suggestions of things planned to be done. At 5 P. M. on July 13th, at the School in Cambridge, there will be a conference on work by laymen, to which Boston and near-by parishes are sending delegates. On July 14th, at the same hour, there will be a conference on work by Juniors, with delegates from local churches.

MEMORIALS, GIFTS, AND BEQUESTS.

THE SUM of $383,000 was left for immediate application to charitable purposes by the will of Mrs. Henry G. Russell, which was filed on June 7th in the town of Warwick, R. I. To the "Rhode Island Episcopal Convention" is left $150,000, to be devoted in equal parts to diocesan missions, for widows and orphans, and clergy fund, and the Bishop's support; $25,000 is given to St. Elizabeth's Home; $3,000 to the Providence Female Charitable society; $115,000 to the Rhode Island Hospital; $25,000 to Butler Hospital; and $10,000 each to the Providence Female Children's Friends' Society, the Home for Aged Women, and St. Mary's Orphanage, East Providence. The rector of St. Stephen's Church, Providence, Rev. Dr. George McClellan Fiske, receives $5,000, as does Dr. John W. Mitchell. There were many other bequests.

A HANDSOME memorial litany desk was dedicated in St. James' Church, Long Branch, N. J., Sunday morning, June 6th, by the rector, Rev. E. Briggs Nash. It is the gift of a few intimate friends in memory of Miss Elizabeth Trafford Van Derveer, whose death occurred two years ago. This memorial will perpetuate the record of her devotion to the church, of which she was a life-long member. Several other gifts and memorials have been presented to the rector or parish during the past year, including a silver lavabo basin, presented by Mrs. Georges Renault of New York; a silver gilt oil stock, in memory of Charles L. Salisbury; a gold pyx, in memory of Susan Green, who died a few years ago in her sixteenth year; handsome laces for the altar, a richly embroidered amice, a white silk chasuble, stole, and maniple, and a *prie-dieu* from the altar guild.

GRACE CHURCH, Mt. Airy, Philadelphia, is to be further beautified and enriched by the gift and erection of a rood screen made of Caen stone, surmounted by a large cross of the same material, J. W. Bayard, a member of the vestry, being the donor. It will be put in place during the coming summer.

ON TRINITY SUNDAY, Grace Church, Pittsburgh, was the recipient of a handsome Communion service of sterling silver, the gift of the Sunday school, in loving memory of a former rector, the Rev. Robert John Coster, D.D. It was set apart for its sacred use by a short service of benediction, by the Bishop of the diocese.

TRINITY CHURCH, Greeley, Colo. (the Rev. B. W. Bonell, rector), used for the first time on Trinity Sunday a handsome redwood altar, the gift of Henry B. Ely. The altar was made in California and was blessed by Bishop Johnson before it was sent to Colorado.

A SET of chimes costing $6,000, as a memorial to the late Miss Laura J. Hard, is shortly to be placed in the tower of St. Paul's Church, Chester, Pa., of which the Rev. Francis M. Taitt is the rector.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Twenty Years Rector of Helena.

ON TRINITY SUNDAY the Rev. Charles H. Lockwood, D.D., celebrated his twentieth anniversary as rector of St. John's parish, Helena. At the morning service the Rev. F. N. Cullen feelingly referred to the long and faithful rectorship of the Rev. Dr. Lockwood. During the week the parish gave the rector and his family a public reception, and as a mark of esteem and affection the rector was presented by parishioners and friends with a purse containing over $700.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Diocesan Auxiliary Meets at Oakland — San Joaquin Convocation.

THE CALIFORNIA branch of the Woman's Auxiliary met in St. Paul's Church, Oakland, on June 8th. The sermon at the Eucharist was preached by the Rev. G. M. Cutting, rector of St. Paul's Church, San Rafael. The afternoon session was opened in the church. A letter was read from the president of the Auxiliary, Mrs. Louis F. Monteagle, now at Bad Nauheim, Germany, making a report of work done previous to her departure. The report of the secretary was read by Mrs. A. M. Lawver, which was followed by a bright talk from the treasurer, Mrs. Lloyd Robbins, who besought her hearers to overwhelm her with work. The new secretary of the missions class, Mrs. C. E. Holmes, then spoke on the necessity of an intelligent knowledge of the missionary work being done in various fields throughout the world. Mrs. William Ford Nichols followed with a report from the Babies' branch, which is gaining ground in the diocese. The report of the Church Periodical Club, made by the secretary, Mrs. Gaillard Stoney, showed excellent results accomplished, and after addresses by the Bishop and Miss Julia C. Emery, the Auxiliary was dismissed with the benediction.

THE SPRING convocation of the San Joaquin Valley was held in St. James' Church, Fresno, on June 2nd and 3rd. The opening session consisted of the celebration of the Holy Eucharist, with the Bishop of the diocese as celebrant. The sermon was preached by the Rev. D. O. Kelley. At the close of the service the convocation was organized. The afternoon session was devoted to a conference of the Church women. The Bishop made an introductory address and was followed by Mrs. George H. Kellogg, president of the House of Churchwomen, Mrs. J. E. Hughes of Fresno, Mrs. C. H. Norris of Fowler, and Mrs. A. E. Horlock of Hanford. The evening session was devoted to the discussion of missionary work, the speakers being the Bishop, Dean Hanson, the Rev. W. H. Wheeler of Sonora, the Rev. G. R. E. MacDonald of Hanford, and A. G. M. Denman, a devoted layman of Randsburg. The following day was devoted to the discussion of ways and means of conducting the Sunday schools. One of the most interesting addresses of the convocation was then made by Professor H. Rude, of the Hanford Union High School. Other speakers were the Rev. G. R. E. MacDonald, Mrs. H. D. Brasefield, and Miss Caroline Fiedler of Sausalito. Before convocation adjourned, the clergy resolved themselves into a "Clerical Association for the San Joaquin Valley." A "Sunday School Association of the San Joaquin Valley" was also formed. The next convocation will be held in Sonora.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Memorial Chapel Consecrated at Pomfret — Notes.

THE GEORGE NEWHALL CLARK Memorial chapel of the Pomfret School, Pomfret, of which mention has been made in these columns, was consecrated by the Bishop of the diocese on the Fifth Sunday after Easter. The letter of consecration was read by the Rev. Samuel Hart, D.D. The Bishop of Colorado took part in the service, as did the Rev. J. DeWolf Perry, D.D., of Philadelphia. The chapel has been in use since Trinity Sunday, 1908, when the school ceased to worship at the parish church.

IN THE account of the recent Berkeley Divinity School ordination, the name of a candidate from the diocese of Newark was omitted. Mr. Samuel McKibbin, who has studied at Berkeley, was presented to Bishop Lines for ordination. He goes to the Church of the Ascension, New Haven.

THE FIRST wedding in the new St. John's Church, Hartford, was solemnized on Thursday, June 10th, the rector officiating at the marriage of his daughter. He was assisted by the Rev. Thomas L. Fisher.

DELAWARE.

F. J. KINSMAN, Bishop.

Diocesan Convention Notes.

AT THE RECENT diocesan convention in Smyrna, the proposed canon changing the election of a Bishop to a concurrent majority vote of both orders was not acted upon. Various changes were proposed for action next year. Among them were a change in the time of the annual meeting to the second Wednesday in May of every year, to be held in New Castle, Kent, and Sussex counties successively; a proposal that the parochial reports every year end with April 30th; permission to any parish to elect annually one-half of its vestrymen to serve for two years, or one-third to serve for three years; a change calling for a definite report from every non-parochial clergyman to the Bishop before each diocesan convention; permitting the Bishop at his discretion, with the advice and consent of the Standing Committee, to report to the convention any parish failing to fulfil the conditions under which it was formed, that the convention may reduce it to the status of an organized mission. In his address the Bishop expressed strongly the need he felt for a discretionary fund for emergency expenses during the year. A committee of four clergymen and four laymen was appointed to consider the condition of toilers in this community, and to report their findings to the next convention. Among improvements to Church property noted by the Bishop were the steps being taken to rebuild Calvary Church, Brandywine Hundred, on a lot given there for the purpose.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Club House Built at Blossburg.

A CLUB HOUSE for men and boys has just been completed in Blossburg, a town in the soft coal region of Northern Pennsylvania. The building is of wood, 40 feet long and 20 feet wide. It is connected by a closed stairway with the church. Games and gymnasium apparatus will be installed as soon as possible.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Louisville Laymen's League Meeting — Gift to the Cathedral.

THE LOUISVILLE Laymen's League held its regular quarterly meeting in the Sunday school room of Christ Church Cathedral on Thursday evening, June 10th. After the transaction of routine business, the Rev. William H. Mockridge, rector of the Church of the Epiphany, Louisville, gave a most interesting lecture on "Some Phases of Japanese Life."

THE CHAPTER of Christ Church Cathedral has within the past week received a letter from S. Thruston Ballard, a communicant of the Cathedral, offering to give the entire foundation for the proposed new Cathedral House. Such a building is most urgently needed, not only by the Cathedral parish organizations, but by the whole diocese as well. In accepting this generous offer, and in view of what Mr. Ballard has already given for this purpose, and the great interest manifested by him and Mrs. Ballard in securing a Cathedral House, a resolution was unanimously adopted by the Chapter appointing Mr. Ballard chairman of a special committee to secure suitable plans as soon as possible, to be finally referred to the Chapter for approval. It is confidently expected that the corner-stone of the new building may be laid early in the fall.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Altar Guild Festival at Roosevelt—Testimonial to Rev. Dr. Gallaudet—Other News.

THE ANNUAL festival of the altar guild of St. Paul's Church, Roosevelt, was kept on the feast of Corpus Christi. There was a celebration of the Holy Eucharist at 10:45 A. M., by the Rev. Pelham St. G. Bissell of Freeport, the sermon being delivered by the Rev. G. Wharton McMullin of Rockville Center. At the close of the service, luncheon was served by the ladies at the residence of the directress, Mrs. Monroe, at which addresses were made by the Rev. Messrs. H. W. R. Stafford of Queens, J. H. W. Fortescue-Cole of Seaford, G. Wharton McMullin, and P. St. G. Bissell.

A NOTEWORTHY event happened at St. Mark's Chapel, Adelphi Street, Brooklyn, on Saturday evening, June 5th. A handsome testimonial was tendered to the Rev. Dr. Thomas Gallaudet by the Brooklyn Guild of Deaf Mutes, in honor of their distinguished benefactor's birthday. The Rev. Henry Chamberlaine made the opening prayer. The remainder of the programme was almost entirely in the sign language. Addresses were made by the Rev. John H. Keiser, Chester A. Mann, Edwin A. Hodgson, A. A. Barnes, President A. C. Berg, and the Rev. Dr. S. S. Roche. The Rev. Dr. Roche, the rector of St. Mark's Church, was presented with a purse by the mutes for his kindness to them during the past twenty years.

THE SUNDAY SCHOOL of St. Stephen's Church, Brooklyn, was presented with a silk American flag on Sunday evening, June 6th. The presentation was made in the church; addresses were made by the Past Commander of Brooklyn City Post, the donors of the flag; by E. Y. Fuller, superintendent of the Sunday school, and the Rev. Robert N. Merriman, rector of the parish.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Diocesan News Notes.

THE BISHOP has been unable, because of a bad cold, to carry on the active work of the diocese for several days. He was obliged to call on the Bishop of Washington for ordination in the Church of St. Michael and All Angels, Baltimore, on the feast of Corpus Christi. Bishop Paret and family will shortly go to Deer Park, Md., for the summer. Early in the fall they will go to Europe, and expect to be away from the diocese several months after the consecration of the Rev. John Gardner Murray, the Coadjutor Bishop-elect.

THE MEN of St. David's Church, Roland Park, held their second annual dinner in the church hall on Thursday evening, June 10th. Rev. Mr. Murray, the Coadjutor Bishop-elect, was the speaker. His subject was "Character." Mr. Calvin Chestnut, a member of the Baltimore bar, gave an interesting account of the finances of the church, and also spoke of some improvements and recent memorials, including a Communion rail, the gift of Mrs. Elinor Brannan as a memorial to her daughter, Mrs. H. O. Brawner. He also spoke of a new $10,000 organ, which was recently installed in the church.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personal Mention.

THE REV. S. H. BISHOP was a visitor in Boston during Sunday, June 13th, the guest of the Rev. Dr. van Allen, in whose church (the Advent) he preached, telling of the work among the negroes. The Rev. Mr. Bishop is the secretary of the American Church Institute for negroes.

ARCHDEACON SAMUEL G. BABCOCK of the Massachusetts diocese and Mrs. Babcock sailed for a trip abroad on June 12th, to be gone until the end of August. Landing in Italy, they will work up north, taking in the Swiss lakes and especially spending considerable time in those English cities and towns for which the corresponding places in Massachusetts were named.

THE REV. DR. VAN ALLEN returned on the 12th from a visit to northern New York, where he went to preside at a dinner of the Delta Kappa Epsilon of the Syracuse University. He also was one of the speakers at the graduation exercises of St. John's School at Manlius.

THE REV. FRANCIS B. BOYER, formerly curate at the Church of the Advent, Boston, has returned from his winter's study at Oxford, England, and at present is visiting in and around Boston.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Church Club Activities—Personal.

THE CHURCH CLUB continues to do good work. One effect it has is that of uniting the laymen of the city so that an interest can be created in advancement of any scheme the Bishop may have toward Church extension, strengthening weak missions and founding new ones. A large number of the laymen of the city and vicinity have joined the club. On the evening of June 10th an informal dinner was given by the club in the new Y. M. C. A. building, at which the Hon. James R. Garfield, Secretary of the Interior under President Roosevelt, gave a most interesting address on Indian Reservations, Public Lands, etc. About two hundred members with their friends were present.

JOHN A. SULLIVAN, a candidate for Holy Orders in the diocese of Saskatchewan, finding the climate there too severe, has been transferred to Michigan.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Meeting of Twin City Clericus—Rev. C. H. Shutt Bereaved.

THE LAST meeting of the Twin City Clericus till autumn was held in St. Clement's Church, St. Paul, on June 7th. The subject of discussion was "The Failure of the Church in Some Places to Reach the Masses: Its Cause, Its Remedy."

THE SYMPATHY of the whole diocese goes out to the Rev. C. Herbert Shutt and his wife in the death of their little daughter Muriel on Tuesday, June 8th, from rheumatism of the heart. She was active in the Sunday school, choir, and Junior Auxiliary. The funeral was held from her father's church (St. Peter's, St. Paul), on June 10th, being conducted by the Rev. S. B. Purves, an intimate friend of the family, and the Bishop of the diocese. The service consisted of a requiem celebration and the Burial office. The edifice was filled to the doors, attesting the warm affection of the people for the little girl and her afflicted parents.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

To Study the Social Evil—Ecclesiastical Court Organized — Newark Brotherhood Meeting.

MEMBERS of the Women's Club of Hoboken will make a study of the "Social Evil Problems." The club will enter vigorously into various movements for the betterment of city and tenements. The plan of work originated with Mrs. Caroline B. Alexander (sister of Col. Stevens), who is a state probation officer, the founder of the club, and an active member of the Church of the Holy Innocents, Hoboken. It is proposed to appoint

a committee to confer with the local Board of Trade, to urge its coöperation in plans for town improvement. Other lines of procedure are maturing.

THE Ecclesiastical Court established by the action of the recent diocesan convention has been organized with the Rev. Edwin A. White as president and the Rev. Howard C. Robbins as clerk. There has been no ecclesiastical trial since the organization of the diocese, thirty-five years ago.

THE ANNUAL meeting of the Newark Local Assembly, B. S. A., was largely attended at St. John's Church, Jersey City, on the evening of June 10th. The officers were re-elected: Arthur E. Barlow of Newark, president; Walter D. Kidde of Montclair, secretary; Walter H. Jackson of East Orange, treasurer. The reports from nearly all the chapters indicate good and hopeful work.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Diocesan Notes.

THE REV. H. L. BURLESON, late Dean of Gethsemane Cathedral, Fargo, and Mrs. Burleson were given a reception by the members of the Cathedral parish on the last day of May, the eve of their departure.

THE REV. A. McG. BEEDE has been temporarily relieved of the care of Rolla and Cando by C. B. Runnalls, lay reader, and will devote his entire time during the summer to the Indian work on the Standing Rock Reservation, and to the new towns along the Milwaukee line.

THE Church of Our Saviour, Langdon, which will be served this summer by W. L. Blaker as lay reader, lost a faithful communicant, Mrs. Bleakly, in the cyclone the last week in May.

ERNEST C. BILLER, soon to be ordered deacon in Newark, will serve as vicar of Grace Church, Minnewaukon.

THE CHILDREN of North Dakota have this year given $922.53 for missions, which is about $1 per capita for all the Sunday school children reported from the state.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Cleveland Clericus Meets—Anniversary of Grace Church, Sandusky.

ON MONDAY, June 7th, the Cleveland Clericus held its annual and final meeting for the present season, at Trinity Cathedral House, with Dean DuMoulin presiding. The appointed speaker of the morning was the Rev. Clarence A. Langston, rector of St. Paul's Church, East Cleveland, who read a concise and well prepared paper entitled "The Old Authority and the New Liberty." Dean DuMoulin, who has been the president for the past two years, declined reëlection and the Rev. Virgil Boyer was elected to succeed him. The Rev. Charles C. Bubb, rector of Grace Church, was elected to succeed Mr. Boyer.

GRACE CHURCH, Sandusky (the Rev. W. Ashton Thompson, rector), which was founded in 1835, at which time the church edifice was erected, will celebrate its seventy-fifth anniversary during the coming fall. Plans are being made for the proper observance of the event, a feature of which will be the renovation of the building, with a view to putting it in perfect repair.

OKLAHOMA.

REV. FRANCIS KEY BROOKE, D.D., Miss. Bp.

Parish House Commenced at Oklahoma City.

THE NEW parish house of St. Paul's Cathedral, Oklahoma City, has been commenced, and will be ready for use by fall. It is to be a two-story brick structure, and will cost $11,000. Over one-half of this amount has been provided for by gifts of Eastern friends.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Activities of Old Christ Church, Philadelphia—Missionary Meeting at Norwood—Debt on St. Thomas', Philadelphia, to be Liquidated.

ON MONDAY evening, June 7th, an interesting parochial meeting was held in the parish house of Old Christ Church, Philadelphia, when reports were read showing the work and progress during the year of the Missionary Society, Mothers' Meeting, Girls' Friendly Society, Boys' Club, choir, bell ringers, men's club and other organizations. An address was made by the rector, the Rev. Dr. Washburn, and refreshments were served at the end of the meeting. Of the 186 parishes in the diocese Christ Church ranks the thirteenth in the amount of its offerings to the General Board of Missions, and its congregation is not composed of persons of wealth.

ON SATURDAY afternoon, June 12th, a meeting for the furtherance of missionary work and interest was held at St. Stephen's, Norwood, Delaware county. There was a large attendance and addresses were made by the Rev. F. M. Taitt, dean of the Chester Convocation; Rev. Dr. Perry of Philadelphia, a representative of the Board of Missions; Dr. Nicholas Mitchell, a member of the Church Club of Philadelphia, and the rector of the parish, the Rev. R. Bakewell Green.

A DEBT of about $3,000 which has existed for some time on St. Thomas' (African) Church, Twelfth and Walnut Streets, will soon be settled owing to the efforts of the rector, the Rev. A. C. V. Cartier. This parish has been in existence for upwards of one hundred years and is composed of some of the most influential and refined colored people of the city.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

News of St. Paul's Parish, Peoria.

AN EVIDENCE of growth and encouragement at St. Paul's parish, Peoria (the Rev. H. A. Percival, D.D., rector), is the fact that a substantial increase in the rector's salary has again been made. The entire indebtedness of the parish has been paid and the apportionment for domestic missions will be more than met. A recent loss to the parish is the removal to Portland, Ore., of Mr. and Mrs. C. E. Chandler. Mr. Chandler was for many years a member of the Standing Committee of the diocese. His place on the committee has been filled by R. T. Nettle of Peoria.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Brotherhood Meeting at Cincinnati—Retreat Conducted at Glendale—Other Items of Interest.

THE CINCINNATI Assembly, B. S. A., held a meeting on Trinity Sunday at the Church of the Advent, Cincinnati, in the afternoon and evening. The afternoon was devoted to

Put it on your Shopping List
Before you start out on your round of the shops, with the scurry and bustle—bad air—endless walking—pushing through crowded aisles and the nervous strain of it all, fortify yourself with a glass of
Coca-Cola
When the last errand is done and you're hot and thirsty and tired refresh yourself with a glass of Coca-Cola. Now—as a reminder—put Coca-Cola on your shopping list—you'll find it the best bargain of the day.
GET THE GENUINE
Cooling--Refreshing--Wholesome
Thirst-Quenching
5c Everywhere
Whenever you see an Arrow think of Coca-Cola.

conferences, and in the evening the Rev. Holmes Whitmore, rector of Christ Church, Dayton, O., and Mr. Fritz A. Lichtenberg, the president of the Brotherhood in Ohio, made interesting and forceful addresses. There was a good attendance and much interest was aroused.

THE REV. J. H. MACKENZIE, D.D., rector of Howe School, Lima, Ind., conducted a retreat for the members and associates of the Sisterhood of the Transfiguration at Bethany Home, Glendale, on June 11th and 12th.

THE JUNE meeting of the Cincinnati Clericus, held on Monday, June 7th, was full of interest. Bishop Vincent was the host and the paper was read by Chaplain Pruden, U. S. A., stationed at St. Thomas, Ky., on "The Work of an Army Chaplain." There were also present Chaplain Walkley, U. S. A., retired, and Chaplain Lewis, U. S. N., retired. The Rev. Dr. Wilkins also spoke on behalf of "The Five Million Dollar Clergy Pension Fund." Dr. Wilkins also presented his subject before the members of the Dayton convocation at the semi-annual meeting held on June 9th, at St. Andrew's Church, Dayton.

ST. BARNABAS' DAY, June 11th, was observed by the Guild of St. Barnabas for Nurses in Cincinnati by the celebration of the Holy Communion in the morning at St. Paul's Cathedral, Christ Church, the Church of Our Saviour, Mt. Auburn, and Grace Church, Avondale, and by a special annual service at Grace Church, Avondale, at 3 P. M., with sermon by the Rev. Canon Reade, followed by a garden party at 4 o'clock in the grounds surrounding the home of Mrs. C. H. Burton in Avondale.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Auxiliary Meets at Richford—Clericus Meetings at Shoreham and Swanton.

THE ANNUAL meeting of St. Alban's district Woman's Auxiliary was held in St. Ann's Church, Richfield, on Wednesday and Thursday, June 2nd and 3rd. Wednesday afternoon a preparatory Quiet Hour was conducted by the Rev. W. T. Forsythe of Enosburg Falls, who delivered addresses on the threefold duties of a member of the Woman's Auxiliary: (1) Financial; (2) Intellectual; (3) Devotional. In the evening, Bishop Hall delivered an instructive and eloquent sermon on "The Waiting Church" to a congregation which completely filled the edifice. On Thursday, after an early Eucharist and matins, addresses were delivered by the Rev. S. H. Watkins and the Rev. W. T. Forsythe. Reports from different parishes and papers on missionary work were also read. A pleasant feature of the gathering was the presentation of a gift to the efficient vice-president of the district, Miss Louise Brainerd, who is leaving for a year's training in the Deaconess' School in Philadelphia.

A PLEASANT meeting of Burlington Clericus was held in All Saints' Chapel, Shoreham, on May 25th and 26th. Eight clergy were present, amongst them the Rev. J. Chapman of Alaska.—THE FRANKLIN County Clericus met on May 26th at Holy Trinity rectory, Swanton, when papers were read by the Rev. W. T. Forsythe on "Lay Baptism," and the Rev. S. H. Watkins on "Regeneration."

WORK IS BEING actively pushed on the erection of the new chapel at Websterville, where services have been held with good attendance during the past year by the Rev. W. J. M. Beattie.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

General and Personal Diocesan News.

THE AMOUNT received by the treasurer of the Domestic and Foreign Missionary Society from parish and individual offerings in the diocese to May 1st, 1909, from September 1st, 1909, was $6,482.24. The amount apportioned to the diocese for year ending September 1st, 1909, is $11,500. Last year the society received to the same date $6,946.49. Twenty-six parishes have paid nothing as yet on their apportionment.

EPIPHANY CHURCH'S annual financial report shows a total collection of $45,446.83. Of this sum $2,434.61 was disbursed for general purposes; $2,000.10 for purposes in the diocese and $38,926.27 for parochial needs.

JOSEPH E. WILLIAMS of the Virginia Theological Seminary is to be ordained deacon by Bishop Harding, acting for the Bishop of Idaho, in whose jurisdiction Mr. Williams will begin his ministry, most probably at Weaser. On the 29th of June Mr. Williams will be married to Miss Monica Smith, daughter of the Rev. Dr. and Mrs. C. Ernest Smith, the marriage taking place in St. Mary's Chapel, Woodville, where Dr. Smith was at one time rector.

BISHOP HARDING has named the following as a committee of five to represent the Church in the organization of local ministers which has been formed to coöperate with the committee of laymen now arranging for the interdenominational Laymen's Missionary Movement campaign to be held in Washington in November, at which time President Taft will deliver an address: Bishop Harding, Rev. Drs. R. H. McKim and C. Ernest Smith, Rev. Herbert Scott Smith, and Rev. J. Henning Nelms. A meeting of the committee was held Monday, June 7th, at the Young Men's Christian Association building.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

A Correction.

THE REPORT printed in THE LIVING CHURCH of June 5th, to the effect that an offer of a new altar had been made to Trinity Church, Lenox, was unfortunately printed on insufficient information. The report is said to be without foundation.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Rector's Fifth Anniversary at the Ascension, Rochester—Auxiliary Meeting at Corning.

ON JUNE 1ST the Rev. Francis S. Lippitt completed five years' service as rector of the Church of the Ascension, Rochester. On Whitsunday a special anniversary service was held. The regular choir was augmented by several prominent singers. Wednesday evening, June 2nd, the congregation tendered a reception to the rector and his mother, which was largely attended by the parishioners and

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clergy of the city. A congratulatory letter was read from the Bishop of the diocese, who was unable to be present, commending the progress of the past five years. During the present rectorship the parish has made a steady advance in both spiritual and temporal affairs. Many improvements to the parish property have been made, a boy choir installed, and the parish has become duly incorporated and self-supporting.

THE SEMI-ANNUAL meeting of the diocesan Woman's Auxiliary was held in Corning, June 2nd and 3rd. It opened with a hearty and inspiring missionary service in Christ Church (Rev. W. C. Roberts, rector), Wednesday evening, at which the Bishop of the diocese and the Rev. Irvine H. Correll, D.D., of Osaka, Japan, were the speakers. The Holy Eucharist was celebrated Thursday morning, and the executive session followed. According to the custom of the June meeting, special stress was laid upon the united offering, letters from Dr. Lloyd and Miss Emery, and the summing up under Miss Arnold's direction of the district work and the box work. These reports showed gratifying results. Bishop Walker gave a clear account of the work for the Cattaraugus Indians. Mrs. Walker spoke helpfully on the conditions in the smaller parishes, and the benefit of joining in groups of two or three in such cases for the preparation of a box. Mrs. Boynton, who is leaving the diocese, spoke of the Junior work and bade the Auxiliary farewell. Dr. Correll made a short address on the position of women in Japan and the influence of Christianity upon it.

CANADA.

Activities of the Church in the Dominion.

Diocese of Ontario.

THE DIOCESAN Synod opened on June 8th with a service in St. George's Cathedral, Kingston. Bishop Mills gave his charge at the beginning of the business session in the afternoon. He spoke of the present aspect of the movement for giving the suffrage to women and deplored some of the changes in the habits of women which he observed during his late European tour, and which detracted from his ideal of womanhood. He also touched upon various observations in the physical, financial, moral, and religious world and concluded that the world was not growing better. The Bishop deplored the attack on God's word from within as well as from without the fold. He said he had no hope for the union of all Protestant communions. On the evening of the first day's session a service was held to dedicate a window in St. George's Cathedral, a very handsome one which was given in memory of Archdeacon Patton of Cornwall and Belleville, who died in 1874. He collected a large part of the funds for the endowment of the diocese of Ontario, and after its setting apart, he raised the total sum of the sustentation fund. In 1849 he was made rural dean of Johnstown district. He was a leader in the Synod of Toronto in the early days. In 1862 he was appointed Archdeacon of Ontario and Bishop's chaplain as well. Perhaps his most important work was the erection of the Bishop Strachan Memorial Church, at Cornwall, the only monument of any magnitude to remind the Canadian people to-day of the ability and statesmanship of the first Bishop of the present province of Ontario. The clerical secretary elected by the Synod for the diocese of Ontario was Canon Grout. The representatives appointed to represent the diocese at the Halifax Church Congress were Dean Bidwell, Chancellor Macdonald, and Dr. R. V. Rogers. A particularly fine pastoral staff was presented to Bishop Mills from the diocese.

Diocese of Toronto.

A PAROCHIAL mission was commenced in the parish of Norwood, June 5th, to last ten days, conducted by the diocesan evangelist, the Rev. J. Bennett Anderson.—THE DIOCESAN Synod opens June 15th.

Diocese of Ottawa.

THE PREACHER at the opening service of the diocesan Synod, June 21st, will be the Rev. Principal Rexford of the Montreal diocesan Theological College. The service takes place in Christ Church Cathedral, Ottawa.

Diocese of Niagara.

AT AN interesting service in St. Paul's Church, Mount Forest, Bishop DuMoulin dedicated a chancel screen and other furnishings, May 26th. The screen was in memory of Mrs. Sarah Orr Billing and was given by her husband and daughters. Bishop DuMoulin, whose health seems much improved, has been holding many confirmations during the month of May.

Diocese of Quebec.

THE SYNOD was unable to close on the evening of June 3rd as it was expected, but was obliged to sit on Friday also. A motion to provide for alternate sessions in Quebec and Sherbrooke was defeated. A motion was adopted endorsing the importance of the Laymen's Missionary Movement. A despatch was received from the Synod of the diocese of Qu'Appelle, also in session the same week, congratulating the diocese of Quebec and thanking it for the constant interest it had taken in the missions of the diocese of Qu'Appelle.

Diocese of Montreal.

BISHOP FARTHING is busy with his country parish visitations, where he is meeting with a warm welcome. He celebrated Holy Communion in St. Luke's Church, Hemmingford, June 4th, when a very large congregation was present, most of them communicants.—THE SOUTH AFRICAN Veterans' Asso-

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ciations had a Church parade to Trinity Church, Montreal, June 6th. The rector, the Rev. J. M. Almond, president and himself a veteran, preached.

Diocese of Fredericton.

THE SUNDAY school teachers' conference under the auspices of the standing committee of the Synod on Sunday schools, which opened at Sussex, N. B., on the 8th instant was largely attended and a number of excellent papers were read. The first business session opened at 2:30 P. M., in the Medley Memorial Hall, Bishop Richardson presiding, with an attendance of sixty-five. The Rev. Canon Cowie read an interesting paper on "The Place of the Catechism in the Sunday School Teaching System," which was discussed. Miss Ethel Jarvis taught a lesson to a class of little boys on "Faith." This was followed by a paper on the "Home Department" by Canon Smithers. A public meeting was held in the evening at which the Bishop presided. In the absence of the Rev. Mr. Convers, Rev. E. B. Hooper read for him a scholarly paper on "The New Testament and Modern Discoveries." Rev. G. A. Kauhring read a paper on "The Bible, What it Claims to be and the Direct Contract with the Word." The final session of the conference was held on the following morning.—IN THE Cathedral at Fredericton, on Trinity Sunday, the Bishop ordained the Rev. J. T. Cracknell to the priesthood and G. E. Tobin of King's College, Windsor, N. S., and F. J. Leroy of Bishop's College, Lennoxville to the diaconate.—AT ST. PETER'S CHURCH, Springhill on the 6th instant, Rev. Maunsel Shewen, formerly of Greenwich, King's county, was instituted rector of Kingsdear, the Bishop officiating.

Diocese of Saskatchewan.

THE REMOVAL of the Divinity College, now situated at Prince Albert, to Saskatoon, has been necessitated by the determination to place the Provincial University in that city. The Divinity College is affiliated with this university, hence the change of place of the college.

EDUCATIONAL

THE COMMENCEMENT exercises at St. Katharine's School, Davenport, Iowa, began with military drill on Saturday, May 29th. Prizes were awarded by the captain in charge and the Dean of the Cathedral for excellence in the manual of arms. The commencement play, "The Princess," was given on the lawn of St. Margaret's by the seniors and older girls on Wednesday, June 2nd. This was followed on the next day by the closing exercises of the preparatory and primary departments, and consisted of French, German, and English recitations, piano and vocal music and gymnastic drills. Four graduates of the music departments received diplomas this year. The alumnae business meeting and luncheon preceded a musicale, at which forty members were present. Bishop Morrison preached the baccalaureate sermon to the graduating class at Grace Cathedral on Sunday morning, his subject being "Woman's Influence in the World." The final exercises were held Monday, June 7th, at 11 A. M. The address to the graduates was given by Albion W. Small, Ph.D., LL.D., of the University of Chicago, on the "Sincere Life." Then the diplomas were awarded to the nine graduates by Bishop Morrison in the chapel. Prizes were given as follows: The Bishop's prize for standing at the head of the school; the Mother Superior's prize for the best work in English; Mrs. Henry Matthey's prize for vocal music and the St. Mary's Cross for courtesy, consideration of others and for upholding honor in the school. This was followed by the *Te Deum* in D, by Barnby, sung by the school. Then, singing the recessional hymn, "Ancient of Days," the Bishop, clergy, school, and the guests marched to the front of the building, where the Bishop gave the service for placing the class stone. The past year has brought much material prosperity to the school and a steady growth along educational lines.

FEATURES of commencement week at Monticello Seminary, Godfrey, Ill., which began on the evening of June 5th, with Class Night exercises, were as follows: Sunday, June 6th, at 3 P. M., the baccalaureate sermon was preached by the Rev. W. A. Colledge, D.D., of Chicago, president of the Board of Trustees; graduation of the senior class of 18 young women on Tuesday morning, with an address by the Rev. W. C. Bitting, D.D., of St. Louis on "Original Living"; the reading of the class poem, and the presentation of diplomas by Dr. Colledge. Visitors were afforded opportunities to visit the art studio, opposite the chapel, and inspect the excellent work of the pupils.

ONE OF THE most interesting features of the year's commencement at Kemper Hall was the première of Henry Van Dyke's "House of Rimmon," given on the evening of Monday, May 31st, by the Kemper Hall Dramatic Club. The play is admirably suited to academic presentation, preserving as it does the exalted, heroic mood so characteristic of Old Testament poetry. Then, too, it was presented to an audience which was unprejudiced by memories or anticipations of professional interpretations of the roles. Of the actual presentation it is hard to speak without running counter to the prevailing idea that amateur productions are bound to be rough and incomplete in conception. Many as are the scenic limitations of the Kemper Hall stage, these were all forgotten in the finish and lofty appeal of Miss Williamson's Naaman, an interpretation exquisitely pathetic and yet maintaining throughout a high

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dignity and nobility. Miss McFarland's Ruahmah, though offering less opportunity, was ideal in its gentleness and youthful grace, her song in the desert being one of the great pleasures of the evening. Miss Lathrop as Rezne, the high priest of Rimmon, and Miss Derk as Isarp, impersonated most tellingly the forces of evil in the dramatic action, while Miss Grosbeck as Shumakin—the fool who saw more clearly than the wise men—gave to her role a reality which made her the center of the situation during her scenes. From the educational point of view the value of the training such a play affords can hardly be overestimated. To the music pupils selected to take part in the production came also valuable training in the rendering of the beautiful and fitting music composed for the occasion by Theodore Bohlmann of the Cincinnati Conservatory of Music.

ST. JOHN'S Collegiate Institute, one of the mountain schools of the diocese of Lexington, located at Corbin, Ky., held its annual commencement exercises May 21st to 23rd. The special speaker on commencement day was Prof. Ellsworth Regenstein of Newport, Ky. The Bishop's gold medal for scholarship was awarded to a mountain girl, Bessie Haun. An average attendance of 100 has been maintained in the academic department during the year, and 10 have been presented for baptism and 8 for confirmation. On Sunday, the Bishop celebrated the Holy Communion, and the baccalaureate sermon was preached by the Rev. Charles Clingman of Newport, Ky.

THE GRADUATING exercises of St. Mary's Hall, Faribault, Minn., were held on Tuesday, June 8th. The address was delivered by the Rev. W. P. Ten Broeck, D.D. Eighteen girls graduated, the valedictorian being Marjorie Shutt, daughter of the Rev. C. H. Shutt. Mrs. H. B. Whipple, widow of Bishop Whipple, presented each of the graduates with a handsome bouquet of white roses in memory of the Bishop. St. Mary's Hall is doing most excellent work under the direction of its accomplished principal, Miss Caroline Eels.

SHATTUCK SCHOOL, Faribault, Minn., held its commencement on Wednesday, June 9th. Bishop Edsall presented diplomas to 21 cadets. The address was delivered by Professor F. S. Jones—who is leaving the Minnesota State University to become Dean of Yale—an old Shattuck graduate. Short addresses were made by the Rev. Messrs. E. Clemens and S. Watson, Shattuck graduates of the class of Professor Jones. Robert C. Sillard of Dickinson, N. D., received the highest honors that the faculty bestows, he having attained a standing of above 96 per cent. for all studies pursued throughout the year. Vernon K. Green, Charles D. Albright, Charles W. C. Shutt, and Edward M. Hay received honors, their standing being above the mark of 90 per cent.

THE COMMENCEMENT exercises of Waterman Hall, the Chicago diocesan school for girls at Sycamore, Ill., took place June 6-8th, at which time fourteen girls were graduated with unusually high honors. The valedictorian was Miss Gertrude Marie Hohenadel of Chicago, and the salutatorian Miss Verna May Allen of Wyoming. The Bishop of Chicago presented the diplomas and the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, gave a most splendid address to the graduating class. At the trustees' meeting which took place Monday, June 7th, the rector, the Rev. B. F. Fleetwood, D.D., read his annual report showing a remarkable year of progress and prosperity. Twelve applications for admission to the school were refused because of lack of accommodations. The year's finances were most encouraging, the school being more than self supporting with its endowments and very modest tuition. A committee was appointed to consider plans for the immediate enlargement of the school buildings and the erection of a new chapel. On Sunday, June

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6th, the rector presented the large class of seventeen girls to the Bishop for confirmation. Already indications are good that Waterman Hall will have even a more prosperous year when the school opens in September than during the past year. Under the Rev. Dr. Fleetwood's able and conscientious management the school has been progressing and growing in numbers until it is now an institution which is a credit to the diocese, to the Church, and to education. The Rev. Dr. Fleetwood deserves the highest commendations for these results, having been for twenty years the greatest and most powerful factor in the efforts made to attain them. The following officers and members of the board of trustees were reëlected. President, the Rt. Rev. Dr. Anderson; Vice President, Mr. Robert B. Gregory; Rector and Treasurer, the Rev. Benjamin Frank Fleetwood, D.D.; Secretary, the Ven. William E. Toll; Trustees: The Rev. A. G. Richards, the Rev. F. C. Sherman, David B. Lyman, George T. Dyer, and John S. Miller.

ST. CATHERINE'S HALL, Brooklyn, L. I., held its commencement exercises last week. On Sunday a vesper service was held, the Rev. W. S. Watson, rector of St. Michael's Church and chaplain of the school, officiating. Monday was given over to a gathering of the alumnae of the school, many of whom were graduated thirty years ago. On Tuesday the younger children gave examples of their acquirements. The closing event, on Wednesday, consisted of a particularly fine programme of music and readings in the school parlors, 301 Washington Avenue.

ON TUESDAY night, June 8th, a class of thirty-four young lads was graduated from the Episcopal Academy, Philadelphia, the past year, having been one of the most prosperous and successful in the life of this historic and noted institution. Col. Sheldon Potter, ex-director of Public Safety, was the orator. Two other Church institutions of the diocese of Pennsylvania held graduations the same week: St. Luke's School for Boys at Wayne, graduating fifteen, and the Cheltenham Military Academy near Ogontz, whose graduates numbered seven.

ON THE AFTERNOON of Sunday, June 6th, in St. Stephen's Church, Petersburg, Va., the baccalaureate sermon of the Bishop Payne Divinity School was preached by the Rev. Henry B. Delany, Archdeacon for colored work in the diocese of North Carolina. On the evening of June 8th, in the same church, the annual public meeting of the alumni took place. In the absence of Archdeacon Avant of East Carolina, the president of the alumni association, Archdeacon Russell, vice president, presided. The speakers of the occasion were, the Rev. George F. Bragg, Jr., D.D., rector of St. James' Church, Baltimore, Md., and the Bishop Coadjutor of Southern Virginia. On Wednesday, at 10 A. M., in the "Whittle Hall" the alumni held its annual meeting. All of the former officers of the association were reëlected. On Wednesday evening, in St. Stephen's Church, the annual commencement took place, when seven young men received their diplomas of graduation, the Bishop of East Carolina being the principal speaker. At noon on Thursday, June 10th, the annual meeting of the Board of Trustees of the institution took place, in "Whittle Hall." There were eighteen students in attendance at the seminary during the year just closed.

BISHOP WILLIAMS preached the baccalaureate sermon at the University of Nebraska on Sunday evening, June 6th, his subject being "Character, the Highest Expression of a Right Education."

BISHOP BURGESS, assisted by the Rev. Roy Farrel Duffield, chaplain of the school, presided at the commencement exercises of the Cathedral School of St. Paul, Garden City,

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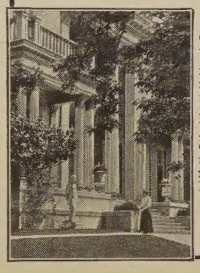

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on Wednesday morning, June 9th. President Daly opened the programme with an address of welcome. Moses Ely made an address on behalf of the graduates.

THE ANNUAL COMMENCEMENT of Brownell Hall, the Nebraska diocesan school for girls, took place this week. On Sunday the Bishop preached the baccalaureate sermon, and also made an address at the graduating exercises on Tuesday. There were twenty-five in the graduating class this year, which is the largest number in years. Miss Edith Marsden, the principal-elect, was in attendance. She reports that the registration for the next year already number two-thirds of the accommodations for boarders.

THE ADDRESS to the thirty-eighth class graduated from St. Agnes' School, Albany, N. Y., was delivered by Bishop Doane, who made a splendid plea for an educated Christian womanhood. There were four graduates.

ON THE afternoon of Trinity Sunday, the girls of St. Mary's School, Garden City, L. I., attended service in the Cathedral, when the baccalaureate sermon was preached to the graduates of St. Paul's and St. Mary's Cathedral schools by Dean Moses. His subject was: "Wisdom Giveth Life to Them That Have it."

THE EXERCISES in connection with the commencement of the Porter Military Academy, Charleston, S. C., commenced on Trinity Sunday, when the baccalaureate sermon was preached at the Church of the Holy Communion by the Rev. A. R. Mitchell of Greenville. On Tuesday the declamation contest was held; Wednesday was Field Day; Thursday, June 10th, was Commencement Day proper, the exercises being held in St. Timothy's Chapel at the academy, with Bishop Guerry and many visitors present, the Rev. Walter Mitchell, the rector, presiding. The graduating class consisted of eleven members; the diplomas were delivered by the Bishop and the medals by the Rev. John Kershaw. The alumni met in the Hoffman Library, and listened to speeches by Bishop Guerry, Rev. P. H. Whaley, D.D., and the Rev. Walter Mitchell.

THE PROFESSOR of homiletics in one of our theological seminaries was urging upon his class the importance of habitually correct speech. "The man who expects to be a preacher," said he, "must avoid colloquialisms in ordinary conversation, and, above all things, must eschew slang; else these will inevitably find their way into his preaching, to his shame and confusion of face." While the professor was speaking, a servant was at work on the grounds outside the window, and was making considerable noise. "Mr. Blank," said the professor to one of the students, "will you be so kind as to request that man to be quiet?" Mr. Blank walked to the window, and said, in a stentorian voice: "Joe, cut it out!"—*Diocese of Tennessee.*

IT HAS BEEN pointed out to us lately how one notable difference between a Protestant and a Catholic Church seems to be that the Protestant Church is a club, but the Catholic Church is the house of God, says the (Boston) *Messenger*. That being so, we must be careful not to use the church before or after a service, or at any other time, as a place for ordinary conversation. The Catholic on going to church expects no human welcome; his welcome comes from the depths of the Tabernacle. He goes to his church because he has a right and because it is his duty. Bound together by a common belief, afire with the same love, urgent on the same purpose, all the worshippers are brethren—brethren whether on the African veldt, the islands of the South Seas, or in the crowded city church. There are no strangers.

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